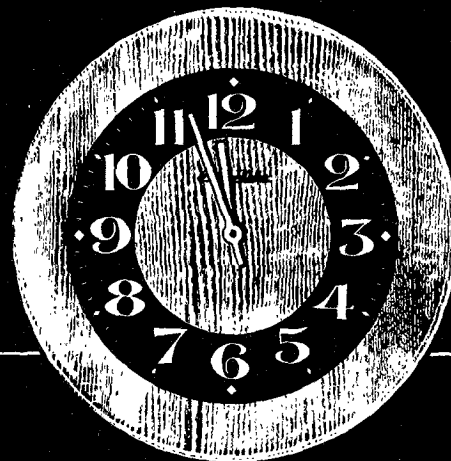


“Every day that passes brings us nearer the last great important day. We are one year nearer the judgment, nearer eternity. . . . Are we also drawing nearer to God? Are we watching unto prayer? Another year of our time to labor has rolled into eternity. Every day we have been associating with men and women who are judgment bound. Each day may have been the dividing line to some soul; someone may have made the decision which shall determine his future destiny. What has been our influence over these fellow travelers? What efforts have we put forth to bring them to Christ?”

—*Testimonies*, vol. 5, p. 466.



By JUNE STRONG

Thoughts From a Layman

IT'S AN exciting, challenging, satisfying experience to be a Seventh-day Adventist in 1970. It's an experience that Peter, Martin Luther, or J. N. Andrews would have given a great deal for. And we, through the fact that we are church members, are involved in it. At least I hope we're involved. What a shame to be drifting in such an hour.

In his book *The Incendiary Fellowship*, Elton Trueblood says, "Mild religion cannot sustain itself because it cannot start even a tiny flame." The very nature of our beliefs demands that we be a people of joy and action. We who live down in the toes of Neb-

uchadnezzar's prophetic image will not be subjected to years of waiting, but rather to fulfillment. What others preached and prophesied, we are seeing and living. Mr. Trueblood was absolutely right; mild religion is not enough for today; it never was.

Adventists should be the happiest people on earth. We have something worth living for. Many have counted it even worth dying for. Perhaps it is the lack of a challenge such as the church provides that has bred the restless ones of our modern society. But we are involved in royal service. We have received our marching orders from no earthly monarch, but from the Ruler of the universe, the One sure to triumph. We know where we are headed. We know the future and our relation to it. The psychiatrists tell us that it is vital to be needed, and we *know* we're needed in hospitals, in schools, in mission fields, in pulpits, in Sabbath schools, in MV Societies, and on the doorsteps of a million godless homes.

It's a high privilege to know what lies ahead, to be able to interpret current events in the light of prophecy. But every privilege carries inherent responsibility. It is not enough that *we* know. *All* must know. But before we set out upon this seemingly impossible task, let us be sure we understand the worth of what we have to offer, lest we timidly tiptoe when we should run with joy.

I recall an elderly academy chapel speaker saying that even if there were no reward at the end, he'd still choose the life he'd led. I was a teen-ager and I wasn't quite sure that he spoke our language at all. To give up make-up, dancing, movies, and then to find it all in vain! It took me a few years to discover he spoke a vital truth. Nothing Satan has to offer is for our good. If we reflect on his character a bit we cannot argue that fact. He isn't out to do us any favors. When he offers us something, no matter how sophisticated and alluring it may appear, we may be sure there's a catch. While he's entertaining us so cleverly, we'll find he's wedged himself right down between us and Christ, and getting rid of him will be no small matter.

On the positive side, who knows better than our Creator how to set up rules for our happiness? He loves us.

Just imagine it! With tens of thousands bowing before Him, He's still concerned with you and me. When he sets us in a framework (the church) that prohibits smoking, drugs, premarital sex, painted faces, and the theater, He's preparing us for the ultimate in delight. He wills us to have clean, curious, searching minds, uncluttered with trash, minds capable of grasping great truths and presenting them to others. "All Heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures."—*Steps to Christ*, p. 46.

Without the hedge of standards about me, I am afraid I'd probably exist on coffee, cigarettes, and novels, for I am of that breed. It frightens me to think of how shoddy life might have been if Christ had not sheltered me. I thank Him for the hedge.

A Proposed Solution

A class in psychiatry that I once attended was taught by a Catholic priest, head of a large mental-health clinic in the city of Buffalo. As he introduced his lectures he stated that he did not stand before us as a minister of God and that we were to ignore his clerical collar. He had come to us simply as an instructor. But he then added, grinning, "Had I the privilege to speak to you as a priest, I would present the solution to the world's ills in one brief quotation, and you could go home." Then he recited softly, "God sets His image on the soul, and men are restless till they rest in Him."

This learned man with long hours of counseling to his credit had put his finger on the source of the world's unhappiness. "Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul."—*Education*, pp. 124, 125.

"Those who in everything make God first and last and best, are the happiest people in the world."—*Messages to Young People*, p. 38. Let's begin talking about it.

I have a bleak memory of a long-ago New Year's Eve spent in the home of a Christian woman. She had

invited my husband and me, along with a few other young people in the church, to see the old year out with her family. She served a delicious lunch, we played some games, and as the midnight hour approached she switched off the TV and said, "I thought it would be nice if we spent the last moments of 1956 speaking together of God's love and what He's done for us."

And then she waited courteously for us to begin. And she waited. And waited. No one said a word. We carefully avoided her eyes and one another's, and finally after a long, embarrassing silence she herself filled the gap in her gracious way with eloquent words of praise for her Saviour. The moment was gone, the opportunity lost. I have asked myself many times why we, all lifelong members, were so reluctant to speak. "We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; it should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and tell of His power."—*Steps to Christ*, p. 102. I have wished many times I could go back to that New Year's Eve and add my testimony to that of my hostess.

Meeting Spiritual Kin

During a recent vacation our family visited a Negro church in Rochester, New York. Admittedly, it was with an uneasy feeling that we parked our car on the fringe of what had recently been a riot area and walked the short distance to the church, but as we stepped into the entry whatever qualms we may have entertained vanished, for we were met by a young woman who sparkled with the love of God. After greeting us warmly, she proceeded to tell us of the success Evangelist Eldon Walters was having in his meetings in the city. "You know," she said, dark eyes dancing, "some people think we have to be careful how we present certain truths, but they are wrong. We don't have to water down our message. It's the sweetest news this old world has ever heard."

I agreed so wholeheartedly that I felt a momentary urge to hug her. Oh, I was glad she was my spiritual kin, glad that I had been exposed to her bubbling-over, uninhibited, Christ-centered joy.

Do you have friends, even one friend, with whom you talk of the coming of Christ, with whom you kneel to pray? Try this little experiment, no matter how ridiculous or

hopeless it seems. Try it on your wife, your roommate, or your friend. Watch carefully for the right moment, then sit down with him and say, "I wonder what you and I could do for Christ this coming year." It may startle him a bit, or a lot, and the words may sound a little awkward in your own mouth, but never mind. Tell him you believe Christ is soon to return and that exciting times lie ahead. Invite him to pray with you at an appointed time. I believe there are many who would accept such a challenge, many who are vaguely searching for a starting place in their search for Christ.

Talk to your friend about cleaning the debris out of your lives. A young woman, wife of a lawyer, was suddenly impressed that a life fully given to God could be wonderfully chal-

lenging. Systematically she went at the housecleaning of an average modern-day life. She removed every novel from her bookshelves, every offensive record from her collection. Going to her closet, she sorted out immodest items of clothing. When her husband arrived that evening her enthusiasm was irresistible, and he gladly joined her in prayer. Together they dedicated their lives, their home, their all to their Saviour. They found a new life so fascinating that the days were never long enough. God sent them work to do that filled a long-felt need in their lives. Talk about this sort of experience to your friend, and together begin to explore the most interesting realm of service available to man.

Count out your talents. Set them down on paper. Then ask yourself how best they may be used. Talk to the Lord about it. Determine to excel because you are Christ's—to use all your potential in His service. Never doubt your ability to accomplish what He asks. All things are possible to us. Read Matthew 17:20 every morning. We think too small. We have narrowed our lives down to endless evenings of television, while the King of the universe waits to open a thousand doors on unexplored areas of happiness. He says, Come boldly to the throne of grace. Do we grasp the full significance of such an invitation?

"One of our important steps is to begin to realize how exceedingly revolutionary the primary Christian convictions really are. If God is, if He is like Christ, and if each human being is made in His image, we have a world view more revolutionary than Marxism or any other system which claims to be able to change the world. The trouble lies not in the theology, but in our failure to comprehend its dynamic qualities."—ELTON TRUEBLOOD, *The Incendiary Fellowship*, p. 30.

Can you imagine what would happen if every Seventh-day Adventist suddenly turned every talent, every energy, into the finishing of the work? If churches around the world determined to reach every home in their town or city? If groups gathered in the evenings to study the Bible and pray together? If each of us resolved to live sacrificially, spending nothing unnecessarily upon ourselves or our homes? "If the central Christian convictions are accepted seriously, every major human enterprise takes on new excitement."—*Ibid.* One writer puts it this way. "Jesus promised His disciples three things: that they would be entirely fearless, absurdly happy, and that they would get into trouble."

They accepted the challenge. Will we? ✦✦

Meet Him at the Cross

By NICHOLAS LLOYD INGRAHAM

My Lord is a creative linguist.
His "Let there be" became atoms
and whirled a "Here we are!"—one
galaxy of glory: world, sun, star,
and man in God's image, responded,
each in his own peculiar language.

My God is a loving linguist.
Innocent heaven sliced through
the center by sin, Eden's Adam
and Eve enticed, too, by sin.
God said to His Son, Christ: "Lo,
our council of salvation! . . . Go,
love the universe together again.
Blood of man's blood, bring forth
a new creation, a loyal generation,
safe forever from seductive sin!"—
And the plan for lost man began.

My Jesus is a seeking linguist.
Adam, naked, ashamed, and afraid
because he had sinned, hid. But
Jesus sought . . . He loved him back,
back to soul-saving repentance—
back to life from a death sentence.
This God-in-man, living with man,
sought to save a Satan-divided
world . . . Reread His cross-gory,
glory-story of redeeming love!

My Saviour is a bleeding linguist!
A thorn-nail, spear-speaking
linguist. It will be smart of you
to make this knowledge of Him a part
of you; to ink it deep in the heart
of you, sink it in the very bone,
nerve, and fiber of you—Ponder it . . .
See Him bleeding; hear Him pleading:
"Yea, I have loved thee with an
everlasting love: therefore with
lovingkindness have I drawn thee."

Your Lord is a magnetic linguist.
Can you resist Him? Consider well
at what loss you toss His sacrifice
aside; walk to Him, talk with Him.
And meet Him at the cross!

Why I Became a Vegetarian

By MURL VANCE

I NEVER gave up anything I wanted when I gradually stopped using flesh foods. I never "sacrificed" anything. Although I believe that taking the best reasonable care of the body that one can under the circumstances is a part of religion, in my case religion had nothing to do with my becoming a vegetarian.

The "best reasonable care" principle does not make of me a fanatical vegetarian who believes that it is a sin under all circumstances for a person to use flesh foods. If I were shipwrecked and drifting on a life raft on the high seas without food or water for weeks, as were Rickenbacker and his crew during World War II, I must state that a fish, fleeing from a predator, which flopped on board my raft would probably be in as great danger from me as it was from its pursuing enemy.

In the meantime, however, none of these special circumstances apply, and I have lived happily and in excellent health for more than half my life without a single bite of meat and without supplements or pills of any kind. I have traveled across the country many times, eaten in restaurants and in private homes where meat was on the table, and I have never found it necessary to change my general pattern of diet, nor have I been embarrassed over the fact that my food was different from that on the plates of those around me.

I say that I did not "give up" any-

thing when I stopped using flesh foods. Let me tell you step by step how it happened.

One day in the Army our meat dish was liver. For some reason, the first two or three bites did not taste quite right, but I kept on with my meal. Then to my horror I cut into a portion containing large pus pockets with well-cooked worms inside! From that day to this I have never looked a piece of liver in the face without my stomach's doing a little crawling.

Ground-beef hamburger used to be one of my favorite foods. On learning that regular hamburger is often adulterated with all kinds of the odds and ends of meat products, I used to pick out a nice-looking piece of beef and ask the butcher to grind it for me. I just knew that I was getting a choice product by taking this precaution.

Then one day someone spoiled it all for me. A man just ahead of me

in line had some pork sausage ground up in the same mill in which I was to have my beef ground. The mill was not cleaned or sterilized between grindings, and knowing how the mill was constructed, I suddenly realized that I was going to get perhaps a half pound of pork sausage with my hamburger and that the customer following me would be getting the same amount of hamburger. Thus ground hamburger ceased to tempt my appetite.

Beefsteak, however, continued to taste good, until I began to find out a few things. One of my neighbors had a cow that he had picked from his herd for his own milk supply because it looked so healthy. One day an inspector tested his cows and told him that his special cow had tuberculosis and must be destroyed. The neighbor refused to believe the inspector and refused to do anything until another inspector came out and retested the cows, with the same result.

Still unbelieving, the farmer accompanied his cow to one of the larger packing plants and secured permission to see it butchered. One entire lung of the cow was rotted away with tuberculosis.

The neighbor came home considerably disturbed. He had been paid a good price for the cow, far more than it would be worth as fertilizer or even as dog food. He kept wondering what happened to the rest of the cow.

Shortly after this I had the opportunity to take the children from my schoolroom on a field trip through this same packing plant. As we were watching the carcasses of the animals being carried along on the overhead rollers, I asked our guide, a government meat inspector, what would be done if a cow came in, say with a lung destroyed by tuberculosis.

Tubercular Cattle

"What would you do," he said in answering, "if you got an apple with a rotten spot in it? You would cut out the rotten spot and eat the rest of the apple, wouldn't you? That is exactly what we do here. It is the same thing."

I noted the looks of horror on the faces of the children—I had previously told them the story of the neighbor's cow—and when we got outside, I asked them whether cutting a rotten spot from an apple was "the same thing."

"No!" they shouted in unison. They said that the blood from the diseased lung was pumped all over the cow. I pointed out that there was still an-

other difference between the cow and the apple. Animals are afflicted with disease germs that may take up residence in our bodies. Apples are afflicted with fungi that live on vegetation and not in flesh, and there is no constant circulation from the diseased part to the undiseased part. Even eating the rotten spot would probably not result in a disease.

Thus my previous loss of appetite for certain types of flesh foods seemed to become still stronger. My stomach seemed to be getting an education that caused it to tell me what kind of food it wanted and what kind it did not want.

I read the statistics of the county health department of San Francisco, in which it was stated that six out of every ten autopsies revealed trichinae in hog carcasses. Horrified, the county health officer sent his inspectors with their microscopes into the packing plants and butcher shops to find out why. The investigators discovered that, among other means of transmission, butchers' blocks were simply crawling with trichinae and that the disease was being transferred from these blocks to almost every piece of meat leaving the shop. Enough infected pork was going across the blocks to keep up the contamination. The same hands that were handling the pork were also handling the beef and other kinds of meat.

The United States, I discovered, is almost the only civilized country in the world that does not require microscopic examination of hog carcasses to detect trichinae.

Tumorous Chickens

Though I used to like chicken, on visiting some of the egg ranches nearby I lost all my appetite in this field also. I discovered that the poultry ranchers regularly go over their flocks and cull out the sick, nonlaying chickens and send them off to market. I saw some of these droopy, dirty-bottomed birds being taken to the processing plants. To my horror, I discovered that, at least at that time, there was no type of inspection of the birds going through the poultry slaughtering houses. My stomach quietly told me not to send any more dead chickens down the hatch.

I still clung to fish, however. I jokingly remarked that since fish "take a bath every day," surely they must be clean. Then we went fishing one day in a little mountain stream in Arizona. I do not know what was wrong with the fish in that stream, but I do know that nearly half of the ones we caught had nauseating tumorous growths on or in them. In reading up on the diseases of fish, I was amazed to learn from a govern-

ment bulletin that in some mountain streams cancer is epidemic, particularly among trout, and that sometimes as many as nine out of ten have the disease.

I also learned that smaller fish, such as sardines, are canned without being cleaned at all, the entire fish with its entrails and contents going into the can. My stomach said, "Fish? Ugh!"

My appetite for "hot dogs" similarly disappeared. One day I had the privilege of watching weiners being prepared for the market. On a table was a large pile of entrails of the animals that had been butchered. I am sure that they had been washed, but as the end of one after another was clipped to the spout of the machine that forced the meat out through their length, I must confess that the

sight and thought were not too appetizing. Of course, not all weiners are thus packed, for there are not enough intestines to supply the demand, so artificial casings have to be supplied. But the "natural" casings are used first.

Thus step by step I simply lost my appetite for the carcasses of dead animals. I am perfectly willing that my share of this type of food shall go to others. Without any self-denial whatsoever, I very firmly joined the ranks of the vegetarians, and flesh foods simply ceased to tempt my appetite. I have no quarrel with others who see things differently, and I am perfectly willing to grant them the liberty of eating what they choose. Should they not in turn grant me the same privilege? ♦♦

FOR THE YOUNGER SET

"I'm Coming, Mother!"

By ETHEL R. PAGE

PATTY climbed to a high limb in the apple tree where brother Tom had built a seat for her. Hidden by the branches, she was enjoying a story from a new book Aunt June had given her. Just as she was at the most interesting part she heard mother calling.

"Patty, where are you? Come here, please."

"Yes, Mother, I'm coming," answered Patty.

But she must read just a little more, to know what would happen next. She meant to climb right down out of the tree. But she was so interested she forgot and kept on reading.

Then she heard mother's voice again. "Patty, come here at once! I need you!"

"I'm coming, Mother!" Patty quickly slid down the tree and ran to the house.

Now, Patty was a good little girl; that is, most of the time. She did have a bad fault, though. She never wanted to come right away when mother or daddy called her. They had often talked to her about this, and punished her several times. She would always say she was sorry and promise to do better. Still she would dilly-dally with something she would rather be doing.

Mother was troubled about how to help Patty overcome this bad habit. Once more she took Patty to her room to talk with her.

"Patty, this is becoming serious. If you do not conquer this fault it will conquer you. You will grow up to be a careless person, slow and tardy in everything. Nobody can depend on you. Nobody can have confidence in you."

Patty's eyes filled with tears.

"Really, I don't want to be like that, Mother. I'll try. Truly I'll do better."

"We can't make ourselves better, dear. Jesus must do that for us. Now, let us kneel right here and ask Him to help you."

After the prayer, Patty felt sure she would never do wrong again.

For several weeks everything went well. Patty's parents were very happy to see her becoming so prompt.

Then one day she was back in her own room sewing on a dress for her doll. She heard mother call, "Patty!" She pretended not to hear. Soon she heard mother's footsteps coming down the hall. They sounded very firm and fast. She sprang up and started to run from the room, but she stumbled over her little chair and fell flat to the floor.

"Oh! Oh! My ankle!" she screamed in distress.

In a moment mother was beside her. As she examined the ankle, she looked very sober.

"Oh, it hurts terribly," groaned Patty, beginning to sob.

"I think we had better drive over to see Dr. Walker," said mother quietly, trying not to seem alarmed.

"Do you think it's broken?" wailed Patty.

"The doctor can soon tell us. Come, I will help you to the car."

After examining the ankle, the kind doctor smiled cheerfully at Patty. "You are fortunate not to have been hurt worse. The bone is cracked, but it is not a bad break. You will not be able to use it for some weeks, but in time it will be as good as new."

On the way home Patty was very quiet and thoughtful. As they stepped from the car she spoke. "Mother, it was all my own fault. If I'd come when you first called I would not have fallen and hurt myself."

"I am very sorry it happened, dear," replied mother, as she slipped her arm around Patty. "But I am sure you will never forget again."

"Oh, I know I won't!" declared Patty. And she never did.

Barangas and his wife stand in the rubble that once was home. Even in misfortune they feel gratitude.



Me Be Grateful?

By LEVI KEIDEL

I ATE my usual breakfast of oatmeal and dried milk, brushed my teeth with a glass of boiled water, picked up my freshly packed, battered suitcase, and with two Congolese co-workers, piled into the loaded literature van.

"Have you heard of any more fighting?" I asked, as I threaded the heavy van onto a rough dirt road leading southeast out of the city.

"They say many villages have been burned to the ground," replied Barnabas. "But the soldiers are in control, and the rebels have fled to the forest."

"People no longer give rebels support like they once did," added Boniface. "Ever since independence came four years ago, we have suffered. People are tired of war."

We never took the van into an area where we knew there was trouble. Civil war had just raged across an area 75 miles southeast of us. In its aftermath, people were beginning to

emerge from hiding in the forest. A pastor was among them. He had written us a letter: "Please come with the book truck to our village of Tshintshianku. Bibles and hymnbooks have been destroyed in the fighting. People are weeping and hoping for new ones."

The truck slowly ground its way through a sand pit. Then tires edged their way over huge round stones protruding above the roadbed. The steering wheel tried to wrench itself from my grasp. The truck body twisted and groaned in complaint.

Tshintshianku was such a pleasant village, I recalled. Huts for its 1,000 people lined the approaches to an important road intersection and nestled on adjacent slopes. Tall stately palm trees, their trunks frocked with light-green fernery, lined the roads with a natural disorderliness that was beautiful.

The palms framed scenes of domes-

tic tranquillity. Clean paths lined with blooming cannas or zinnias led to the huts. Hut walls were of red earth, their doors of rough-sawn lumber, their roofs of neatly trimmed thatch. These were cherished homes around which the activities of families centered.

There was a mother pounding manioc flour under a banana tree in the back yard. A baby was tied to her back, reverse-papoose fashion, asleep with the rocking of her body as she rhythmically bent at her waist to drive pestle into mortar again and again. A hen and chicks scurried at her feet, pecking at particles that fell to the ground. Two larger children sat playing on a reed mat that lay on the bare ground nearby. A tethered goat contentedly munched lush grass in the front yard.

Mental Picture Shattered

My mental picture was soon to be shattered. About sundown that evening we entered the village and approached the intersection. I was numbed by the sight. The palms remained, mute witnesses to the devastation.

Not a home was left standing. Every hut had been reduced to a heap of broken earth. From the rubble, sticks that had been part of the wall structure jutted upward, their ends burnt to ugly, black, twisted points. The landscape was deserted of anything living. The scene overwhelmed me with a sense of utter desolation.

"Do you think we'll find any people?" I asked.

"Let's go on to the house of the pastor who wrote us the letter," Barnabas replied.

We drove through the road intersection to the opposite edge of town. There was the road that arched off to the left and circled in front of the church. There was the church; it was built of cement blocks with a corrugated metal roof; it was intact.

But the parsonage hut to the left of it had been reduced to a heap of rubble like all the others. To the right of the church was an old hut, walls near its corner entryway crumbling from either age or warfare; its tattered thatch roof, black with age, tipped toward the entryway like a lopsided hat ready to fall.

"Where could the pastor be?" I asked, as I braked the truck to a stop in front of the church.

Then in the gray of gathering dusk I saw him, stooped low to clear the edge of the tipped-over roof, emerging from the broken entryway. Then followed his wife. He straightened to his full height, smiled broadly, waved a welcome, and called, "Hello, preacher!"

They insisted we stay for the night. They found chunks of logs for us to sit on until they could borrow chairs. She hunted something for us to eat, and found three sweet potatoes. She put them into what appeared to be her only cooking utensil—a shallow white-enamel dish. She covered them with water and set them to cook on an open fire nearby.

The flat-bottomed basket she used to carry things on her head was turned upside-down on the ground at our feet; its up-turned bottom was to be our table. She drained the water off the sweet potatoes and set them before us. We said grace and ate our supper.

It was 11 o'clock when we retired that night. The pastor and his wife recounted to us in detail the terrible events of past weeks. They had fled to the forest, carrying what they could in their hands. They'd lost virtually everything. Their spirit overwhelmed

me. Through the course of the entire evening not a word of complaint fell from their lips. Rather, they praised God that their bodies were unharmed, that they had each other, and could start building again.

And this was the third time they'd passed through such an experience in the past four years.

Back in the States

Some months later my car was speeding down a highway in the Midwestern United States. I had just returned from the Congo, and was still adjusting to such accouterments of an affluent society as instant balanced-diet breakfasts, toothpaste with sex appeal, and soft-cushioned machines rocketing along ribbons of smooth concrete. I was also perusing the beauty of lush green fields of corn that lined the highway, fields that I knew had unfailingly produced a generous harvest for more than 30 con-

secutive years. There was a farmer working in a hayfield. "Aren't those big cab tractors nice," I mused. "And look at his shiny pickup along the road."

I pulled into a filling station for gas. A farmer had also stopped. I struck up a conversation with him.

"Crops look great," I said, gesturing to a nearby freshly tasseled cornfield.

"We're hurting bad for rain," he replied. "Haven't had any for two weeks now. If we don't get some soon, the crop's going to be short this year." Instantly on the screen of my mind there flashed the picture of an impoverished pastor and his wife seated at a night bonfire telling their story. It raised a question that has been uncomfortably nagging me ever since.

Why is it that people who have so little find it so easy to be grateful, and we who have so much find it so easy to complain? ★★

When You're YOUNG

By Miriam Wood

ART AND CHRISTIANITY

A rather substantial number of my young friends have asked me to express my opinion on art. They've even suggested that I list the specific painters and sculptors I like best. Flattering though they may be, I have no intention of becoming the storm center of a controversy that revolves around Renoir, Van Gogh, Marry Cassatt, John Constable, or Mary Coreta. No benefit would result to our column readers from that, I'm sure. There may be, however, some benefit in discussing general principles and guidelines in this area. Even this may prove to be a delicate undertaking.

You see, where the fine arts are concerned—music, painting, sculpture, et cetera—people react strongly. Sometimes viscerally, as a matter of fact. Since this is the case, an intelligent person (young or old) ought to decide first of all that his personal sense of security and worthwhileness isn't going to be threatened by a diametrically opposite viewpoint held by even a close friend. I'm not endorsing a pusillanimous posture or a craven evasion whenever these areas come into discussion, but I really can't see what's to be gained by considering those of different tastes in the arts to the nether regions variously labeled "pointy-headed intellectual" or "peasant" or "cheap" or "showy" or—or—or. Shrieks and bellows prove nothing—except lung power, perhaps.

Specifically, then, in the realm of the fine arts that includes painting and sculpture, it seems to me that the guiding principles of the universe itself could be a starting point. Order and design are basic components of the created world. That universe was designed; it makes sense; it reveals order. To the extent that the human being internalizes these truths, his own life has design, sense, and order because it is under the direction and control of God.

Artistic representation, then, if it is to fit into this general schema, would quite naturally follow in these paths. There would be design, first of all. The design would lead the human mind somewhere, and since "order is heaven's first law," artistic design in a Christian sense would definitely lead toward order, not chaos. Since "by beholding we become changed," I think it safe to assume that art forms that are chaotic in themselves and that suggest further chaos of emo-

tion are bound to be unsettling to a Christian at the very least, and destructive to his concepts of life, at the most.

On the other hand, to declare that painting and sculpture must be 100 per cent representational would, in my opinion, denigrate the creative impulse that is the very core of these skills. Carried to its final extreme, if only rigidly representational art is allowable, then one had best confine himself to a photograph, with total accuracy a foregone conclusion. (Even this can vary with the skill or intent of the photographer, of course.) Painting and sculpture, though, are in a different category. They "suggest"; they do not necessarily "report." The artist creates from his own emotions, his own opinions, his own concepts, a scene or a portrait or a still life that is a blending of fact, emotion, wishfulness—sometimes even propaganda. The point is, you see, that since art forms are bound to suggest many emotions to the mind, it is imperative that to the Christian they suggest emotions that will not in any sense alienate him from his basic integration toward God as the center of His universe, Jesus as the Saviour, and the qualities that are a part of all this—beauty, truth, justice, majesty, honesty.

Must all art for the young Christian be of a religious nature? Certainly not. He is a part of the secular world; he must learn to cope with secularism in art, music, literature, architecture. It's how he copes that counts.

Painters and sculptors who determinedly create a "sugary" world with bland disregard for the stark realities of the more primal emotions and the harsh sufferings of the human family are also deceptive in their approach. While it is true that for the Christian the art he chooses should be uplifting, it should not be deceiving. There's a difference. To put it bluntly, not all little girls are pink and white and golden-curly haired; not all college students are firm-chinned, clean-shaven, clear-eyed, purposeful. Not all puppies and kittens are round and fluffy and well-fed. Well, you see what I mean, I'm sure.

A young Christian who puts art forms to the test of clear design, order, harmony, and basic purpose, is bound to arrive at a personal philosophy that will fire them into his total commitment to Christ.

MISSING: the Nine

By RUTH JAEGER BUNTAIN

JUST outside of Jerusalem, ten physically deteriorating men met Jesus: ten men of sad and dreadful appearance, ten men with leprosy.

Not only did these men suffer physical affliction. They also suffered the deeper pain of social ostracism.

They had to live outside the walls of the city. And, if there was any voice left in them, they had to call out to whoever approached, "Unclean! Unclean!"

No crumbs of mercy were tossed to these men. In ancient days it was believed that leprosy was a judgment of God, visited upon the chief of sinners. The affliction was called "the stroke," "the finger of God."

But now at long last there was a flicker of hope in the hearts of the lepers. Somehow word had reached them that a Healer had come their way. In spite of their leprosy, they had hurried to where He was.

When they had neared Him, as near as they dared approach, they huddled together. Perhaps only in a huddle could they lift their voices and be heard. Straining their vocal cords, they croaked out, "Jesus, Master, have mercy on us."

"Jesus, Master" had mercy on them. He also had healing for them. Mercy was bestowed instantly.

"Go shew yourselves unto the priests," the Healer said.

To follow this directive implied abundant faith. Only lepers who believed they were healed showed themselves to the priests. They went to them for health certificates, signed statements that readmitted them into the society of human beings.

The lepers hurried to the Temple, and by the time they had reached the priests, they had been healed. According to their faith, so had it been unto them.

Now they had fingers. Toes. Now they had 20/20 vision. Now they had resonant voices. Now they had sensitive nerves. Firm muscles. Strong bodies.

But they did not have thankfulness. They had been healed of the most dreaded disease of the ancient world, and they held in their hands the papers that said so. But incredibly only one of the ten returned to thank the One who had healed them.

Incredible! But perhaps not as incredible as our forgetting to be thankful for the blessings that have been bestowed upon us. For it must be kept in mind that the lepers had long been separated from their families. In all probability, it had been months, even years, since they had crossed the thresholds of their homes. It had been months, even years, since they had held out their arms to Martha, or Rachael, or Adah. To their children. To their parents. Little wonder they had hurried to homes they had been entering only in their dreams.

Even so, one leper, and he a Samaritan, returned to Jesus. One of the ten remembered to express his gratitude. "With a loud voice" he "fell down on his face at His feet, giving Him thanks."

The Leprosy of Sin

We too were leprous, afflicted with the leprosy of sin.

We too had failing vision, spiritual blindness.

We too were "afar off," outside the walls of Jerusalem, alienated from the household of God.

"Jesus, Master," we cried out, "have mercy on us." And He had mercy on us—and healing for the illness of our souls.

He removed the tattered garments of carnality and clothed us with His robe of righteousness.

He, our High Priest, issued to us "certificates" of cleansing, imprinted with the blood of Calvary: certificates that acknowledged us as sons and daughters of God.

Are we too numbered among the thankless?

Are we among those who forget to offer prayers of gratitude, who do not bring gifts of thanksgiving to the altar, who fail to reflect in daily living the character of the divine Healer?

"Were there not ten cleansed?" asked Jesus.

Perhaps, He is also asking, "Where are the nine?" ♦♦

By VINCENTE Q. TIGNO, JR.

YOU have often heard of "wolves in sheep's clothing" who, now and then, foray against the flock. But how about sheep in the attire of wolves?

Satan knows from experience that it is high impossible to break up the church by means of outside pressure. History teaches that when the church is persecuted its strength and number increase. The blood of the saints is a germinating force that causes the seeds of truth to sprout and proliferate beyond expectation.

Satan also knows that there is another way of breaching a hitherto impregnable object—to generate havoc from within. What more clever maneuver is there than to get some of the sheep to do the work of wolves?

Satan's *Modus Operandi*

Being adept at spiritual blackmail and sabotage, Satan moves initially to recruit useful accomplices. Second, he masks the operation with the guise of legitimacy. Accomplices fall into two general categories:

(1) *The unwitting*: These are the often sincere and honest persons who long for better conditions within the church and sign for changes within the organization. Some of them, unfortunately, have more "zeal than knowledge"; and (2) *The ready*: These are the disgruntled and disillusioned members who for one reason or another, harbor complaints and ill-feelings against the establishment. They have a tendency to jump at the first opportunity to get even.

Paradoxically, Satan presents his delusion in the form of a worthy spiritual movement; a crusade for piety and higher Christian living. As anciently, so now he appears as an "angel of light" and his ministers appear as "ministers of righteousness" (2 Cor. 11:14, 15). Such was his tactic at the beginning of his rebellion in heaven and it was relatively effective.

"Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. . . .

Sheep in Wolves' Clothing

While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. . . . While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace."—*Patriarchs and Prophets*, p. 38.

Satan will employ the same crafty approach in his modern-day warfare against the true church and works in at least four areas:

1. *A cry for reform*: "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists."—*Selected Messages*, book 1, p. 204.

"Men professing to have new light, claiming to be reformers, will have great influence over a certain class who are convinced of the heresies that exist in the present age and who are not satisfied with the spiritual condition of the churches. . . . Someone making high profession as a reformer comes to them, as Satan came to Christ disguised as an angel of light, and draws them still further from the path of right."—*Testimonies*, vol. 5, p. 144.

2. *The sanctuary question*: "Men who pretend to have been taught of God, will adopt fallacious theories. . . . These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those who, in times past, the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the *sanctuary question*."—*Evangelism*, p. 360. (Italics supplied.)

3. *A move for independence*: "Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no

such thing as every man's being independent."—*Testimonies to Ministers*, p. 489.

"God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Ibid.*, p. 61.

4. *Accusation of the brethren*: "For years I have borne my testimony to the effect that when any arise claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an *accuser of the brethren*."—*Ibid.*, pp. 36, 37. (Italics supplied.)

In the light of the preceding statements, it is not surprising that in these last days, various persons and movements will emerge within the church, agitating for changes. Paul warned, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

In his own deceptive manner, Satan will present his modern-day agents as pious, harmless, and well-meaning persons whose only concern is the well-being of the church. He will glamourize them as the real saints who are misunderstood by the "stubborn leadership" and the "blinded majority." However, let us never forget that such is but a diversionary tactic; a camouflage for a sinister design. Satan's consuming obsession is the destruction of God's church and organization through calculated anarchy. By carefully planted agents, by subtle insinuations, by well-phrased slogans, and with looks of piety he will seek gradually to undermine a member's

confidence and faith in God's appointed organization and leadership until he is ready to separate from the true body of Christ.

The True Shepherd's Way

If it is true that the church is defective; that it has fallen into the Laodicean stupor; that the leadership is myopic and inconsistent; that the ministry has become an altar of cold ashes; that the organization has bogged down in the mire of bureaucracy; that the theology and doctrines are in some respects rigidly outmoded; that the majority of the laity are nominal spectators; that institutionalism has supplanted the missionary outreach; and that the mission program has become just another outlet for tourism, the fact still remains that Christ, the head and founder, is still at the control tower. When His appointed stewards forget themselves and things seem to get out of hand, God will unveil His strong and saving arm. He will sweep the debris and wash the church and "present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:27). In His own good time and in His own great way, God will arise with "healing in his wings" (Mal. 4:2).

In this process, will God use human agents also? What kind will He employ? Surely, He will not use disgruntled fanatics, disciples of anarchy, intellectual egotists, world-oriented philosophers, opinionated crusaders, advocates of racism and separation, pious wolves, or self-styled reformers.

Being a God of reason, sanity, love, justice, mercy, and order, He will employ human agents whose mind, heart, and soul correspond to such divine qualities. God will work through His designated channels and organization and within the framework of law and order.

Let us then examine our motives candidly, search our hearts honestly, and fix our position objectively. Sincerity is no guarantee against the devil's wiles.

We must not be sheep playing the part of wolves! ♦♦

We Don't Need to Investigate Everything!

By RUTH L. MOYER

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

There is a small active group who are teaching many things about the sanctuary, and kindred subjects. They challenge others to study their material and say that a person is narrow and preju-

ded if he does not. They use quotations from the Spirit of Prophecy about the importance of investigating new light, and say that no one can refute their teachings if he doesn't know what they believe. As a result many feel it a duty to read their material and listen to them. (Apparently many have not noticed that the Spirit of Prophecy urges caution about so-called "new light.")

In the meantime, the followers of this

teaching discuss the church. They say the Seventh-day Adventist Church is the true church—it is not Babylon—yet in a very subtle way from time to time they tell of discussions between them and officers and ministers of the church in which they were made to appear right and the ones standing for the church appeared to have failed. No, they do not call the church Babylon in name, but the tendency is to tear down confidence in the church and to build up their own ideas and build up confidence in their leaders. Is this being loyal to the Seventh-day Adventist Church?

Admittedly, we Seventh-day Adventists should feel very humble, for we are not what we should be; we have been careless and failed to hold God's standards high. But God says His church will be prepared for her final work. Our leaders are calling for revival and reformation. The Spirit of Prophecy says it will come.

Ellen G. White says regarding certain so-called light in her time:

"You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent in that which has been written; you have been able to discover nothing objectionable; this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God, to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings?"—*Selected Messages*, book 2, p. 94.

"Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. *If marked inconsistencies and untruthful utterances were apparent* in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as *faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord.*"—*Ibid.*, p. 95. (Italics supplied.)

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—*The Acts of the Apostles*, p. 12.

The church's need is great but God is prepared to care for this emergency and His love for her is infinite.

Could it be that much time is consumed in investigating the literature of this group when the master mind back of it all is leading people only further away from a settled state of confidence in the church?



Small Member ... Huge Claims

By VICTOR A. ANDERSON

A number of years ago there lived in San Francisco an outstanding radio personality who had won the respect and admiration of a vast radio audience. He was the number one idol of thousands of his devoted fans. However, one day something happened that abruptly halted his fans' adulation.

Having completed his evening broadcast and thinking that the engineer had cut him off the air, he swore and said some uncomplimentary things about his radio audience. He soon discovered to his dismay that he was still on the air and that thousands of his admirers had listened in stunned silence to his untimely remarks. The city went into an uproar, and the station could not handle the telephone calls and letters of protest. Within 24 hours he was dismissed from his job, all because of his careless and thoughtless utterance. By one little slip of the tongue his brilliant career that he had spent many years to establish was ruined.

His tragic experience illustrates forcefully the familiar words of Scripture: "So with the tongue. It is a small member but it can make huge claims. What an immense stack of timber can be set ablaze by the tiniest spark!" (James 3:5, N.E.B.).*

Several years ago I witnessed a fire in a lumberyard. Before it was brought under control more than a million board feet of lumber had been destroyed, sufficient to build scores of beautiful homes. It has been estimated that in the United States alone the forest fires do more damage each year than one hundred atom bombs. Many of these fires are caused by a tiny spark.

Ellen G. White reminds us vividly of the damage an unruly tongue is capable of causing: "In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance cannot undo. Oh, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!"—*Education*, p. 236, 237.

How much better it would be to have our words exert a positive influence: "When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, *choosing our words for us*, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world."—*Christ's Object Lessons*, pp. 341, 342. (Italics supplied.)

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The Early Bird

By HAROLD WYNNE

It all began thirteen years ago with a stirring among students who wanted to know more about the relationship of Ellen G. White's writings to the Bible.

They asked Religion Professor J. Cecil Haussler if they could meet with him for Sabbath discussions on the matter.

Ever since then a group averaging 25 to 30 students has been going from the La Sierra Campus to the home of Dr. and Mrs. Haussler for early morning discussion meetings on the Sabbath.

No student is ever formally invited by the Hausslers. The students learn about the meetings and come as volunteers.

If you have trouble getting up for the early church service, consider the fact that these students arrive at the Haussler home—two and one-half miles from the La Sierra Campus—at 6:15 A.M. It used to be 6:30 A.M., but that was before the La Sierra church's first service was changed from 8:30 A.M. to 8:15 A.M. The students must be back for church.

The Meetings Continue

Thirteen years ago, when the first meetings were held, there was a series of sessions toward the end of the year. Professor Haussler assumed that this would be the end of it, but the students came back in the fall with the request that the meetings be continued. Each year in the fall the participating students get together a list of the topics they wish to discuss during the year and submit them to Dr. Haussler.

The meetings open with prayer and there is a 45- or 50-minute discussion period, followed by prayer-band sessions of students in clusters of three or four. At a recent session, on the topic "Could the work of God be finished in the earth during 1970?" the sun was just coming up when the prayer bands were meeting, heads bowed, on the Hausslers' patio and yard.

The students who take part in this activity come from all the academic

disciplines on the campus. Only a few are ministerial students. Sometimes former La Sierra students paying return visits to the Riverside area join the Sabbath discussion groups because they recall the get-togethers as a high light of their college days. Dr. and Mrs. Haussler frequently receive letters from former students, some now in mission fields and many others

from other walks of life, recalling the Sabbath discussion sessions.

Student participation and the favorable long-range response they have indicated have done much to deepen the religious experience of the Hausslers, according to the professor. They are completing their twenty-ninth year on the La Sierra campus. ♦♦

The Wayside Pulpit

By Harry M. Tippett

"Thy God . . . will deliver thee." Dan. 6:16.

The Lord in ancient days delivered His people in times of crisis with dramatic demonstrations of power. When the hosts of Syria were encamped against Israel at Dothan they made the heart of the servant of Elisha tremble as he asked, "Alas, my master! how shall we do?" (2 Kings 6:15). With triumphant confidence the prophet exclaimed, "Fear not: for they that be with us are more than they that be with them" (verse 16). Then the eyes of the young man were opened in response to Elisha's prayer, and he saw that the mountain on which they stood "was full of horses and chariots of fire round about Elisha" (verse 17).

To study the various ways God delivered faithful men and women from their oppressions is heartening to every believer seeking escape from the thrall-dom of sin, especially when they remind him of the many assurances that God will deliver the righteous out of their temptations if they really mean it when they pray, "Deliver us from evil."

We marvel at the miracles of deliverance in Bible times. Israel's crossing dryshod through the Red Sea and frustrating the wrath of Pharaoh, Lot's flight from the doom of Sodom, the defeat of the Midianite hosts with Gideon's handful of men armed only with clay pitchers, the release of Paul and Silas from their prison bondage with a midnight earthquake, the astonishing pyrotechnics on

Mount Carmel that silenced the taunts of the priests of Baal—all these are typical of God's power in extreme situations.

Why, then, are so many bound by habits, addictions, spiritual depressions, besetting sins, as if there were no Saviour? America's Whittier has made the lament imperishable:

"Alas for him who never sees

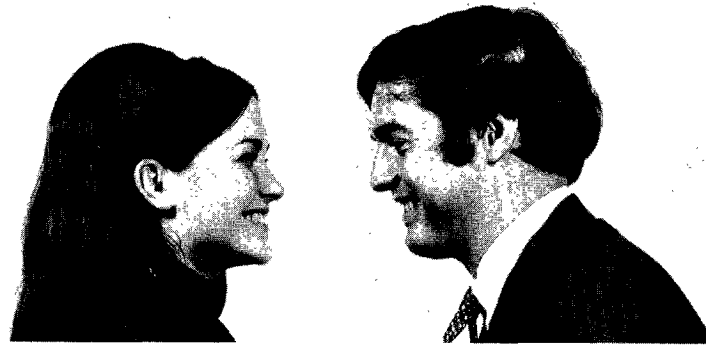
The stars shine through his cypress-trees!"

We give lip service to our faith and quote great ascriptions of praise to God such as Paul's peroration of Ephesians 3, "Now unto him that is able to do exceeding abundantly above all that we ask or think, . . . unto him be glory," but we do it so complacently that Satan laughs in our faces (verses 20, 21).

There is nothing more spiritually tragic than to join the world in seeking escape from its sordid realities, its bitter brutalities, its shocking inequities, through stupefying gaiety and pleasure, through the deceitful euphoria of vicious indulgences, or through all the other enticements to sin. The thrilling joy of God's promised deliverance is far superior to all these.

Are you confronted with a sea of troubles, economic ills, family griefs, or some spiritual impasse? Read with the assurance of faith that "the Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9) and that "he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

Lord, in the morning
Thou shalt hear
My voice ascending high;
To Thee will I direct
my prayer,
To Thee lift up
mine eye.



H. M. LAMBERT

LOVE

Under Control

By HELEN LUND

OH, MOTHER, I'm in love!" a daughter confided in a letter home. "I'm so thrilled, so happy!"

Blissfully happy, the daughter thinks of love principally as a feeling or emotion. But it is much more than this. It is a divine principle of action encompassing so many factors that whole books have been written about it. We may express love in kindness, patience, unselfishness, courtesy, and many other ways. Emotionally, we feel or express it in affection, compassion, and sympathetic understanding.

No two people have the same capacity to love. The physical nature of some hinders them from feeling emotion with the keenness and depth that others do. Their neurological and biological make-up is such that they do not respond as readily as others to stimuli of this kind.

More likely, an incapacity to give and receive love stems from the fact that during early childhood the person lived in a cold, loveless home environment. Antagonism and strife between parents or their preoccupation with financial, social, or other activities may have caused a lack of love in the home, so that children grew up without ever having learned to love and be loved.

Some feel that expression of love in the home is sentimental, foolish, unnecessary. They hesitate to speak

loving words or show affection in loving acts. "True affection has been regarded as a weakness and has been discouraged and repressed."—*The Adventist Home*, pp. 107, 108.

This lack of love not only causes persons to grow up with hard, cold natures but it often has other serious effects. Experiments have proved that babies who fail to receive loving attention do not thrive and mature as well as those who are loved and fondled.

Unloved children may develop emotional and behavioral problems. Reporting behavior patterns of such children, a young psychologist who worked with little boys in a correctional home noted that they knew nothing about love; they knew only hatred and fear and expressed these feelings in the ugliest of words and acts. Without help such children would grow up to be delinquents and criminals.

Many of the youth problems today could be traced to the lack of love and understanding in the home. Feeling starved for love, they hurry into premature and ill-advised marriages or seek love satisfaction in premarital sex, thus complicating their problems instead of solving them.

Even marriage does not provide the solution unless it brings a loving, satisfying relationship. Many a husband or wife, feeling unloved by his spouse, seeks love and understanding else-

where, at times engaging in extra-marital affairs, with all the consequent distressing complications.

Love's Answer

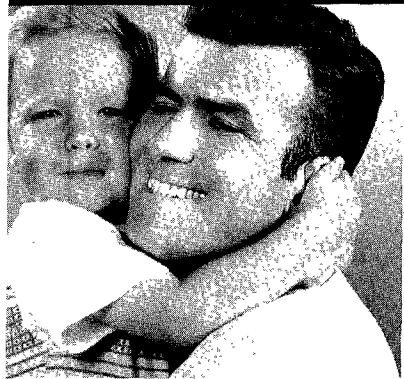
The logical answer to this problem—at whatever age it occurs—is more love at home. "Parents, give your children love: love in babyhood, love in childhood, love in youth."—*Ibid.*, p. 196. "Cultivate tenderness, affection, and love that have expression in the little courtesies, in speech, in thoughtful attentions."—*Ibid.*, p. 198.

"Tender affection should ever be cherished between husband and wife, parents and children, brothers and sisters."—*Ibid.* "Hearts yearn for sympathy and love, and are as much refreshed and strengthened by them as flowers are by showers and sunshine."—*Testimonies*, vol. 3, p. 194.

How can one give love where none exists, where coldness and harshness have separated members of a family until a deep chasm lies between them? Do not depend alone on mere human efforts to restore love and reconciliation. Pray. Pray until the Holy Spirit fills the heart with love even for the unloving and otherwise unlovable. Prayer changes us and also softens the hearts of those for whom we pray.

One true, loving Christian in an unhappy home situation may, with God's help, be the moderating influence to restore love and happiness among the other members of a family. Where this is not possible, where anyone, young or old, finds himself lonely, misunderstood, unloved, he may find ample love and friendship in Christ to fill that longing in his heart.

I have felt such for such a friendship with Christ in my own life—the first time when I was only 16—when I had to depend completely on companionship with Him in the absence of others on whom to lean. The love of Christ, more than the love of any



H. ARMSTRONG ROBERTS



ALVIN SINGLETON

As children reach adolescence they experience an awakening of the sex glands, which produces a flood of strong emotion. This often results in premature infatuations. While these are not abnormal, they can be dangerous if not well guarded. Wise parents and teachers encourage mostly group activities until young people have matured enough to select a partner for life.

If ever parents needed to study and pray, and to establish a good love relationship at home, it is now when so many false conceptions and so much wickedness prevail.

Sex is emphasized to such an extent today that one would think the world in general, and love in particular, revolved around that one very personal relationship. Immorality is thrown at us from so many directions that youth are in danger of accepting it as the normal procedure in lovemaking. But premarital sex is sin and leads to disappointed love affairs, unwanted pregnancies, and unfortunate marriages.

Married people too need to be cautious in this age of immodesty and moral looseness. Often they allow their affections to center on associates of the opposite sex with whom they have frequent contact in work and social life. Intimate conversation and intimate gestures may lead on and on until it is too late.

Even those who have no evil or serious intentions may give wrong impressions and lead others on, more or less innocently. Giving sympathetic ear to marital problems, showing too much personal interest, indulging in flattery, clinging onto the hand or placing hands on, or arms around, those of the opposite sex—all these things may lead to sin, whether intentional or not.

God Gives Guidelines

God has set up guidelines in the Bible concerning personal relations. While He tells us repeatedly to love one another, and while He sanctions marriage in all its intimate relationships, He strictly forbids fornication and adultery. He says further, "Let love be genuine; hate what is evil, hold fast to what is good" (Rom. 12:9, R.S.V.). "Each person is tempted when he is lured and enticed by his own desire" (James 1:14, R.S.V.). "So shun youthful passions and aim at righteousness, faith, love, and peace, along with those who call upon the Lord from a pure heart" (2 Tim. 2:22, R.S.V.).

In the Spirit of Prophecy writings God has given us ample instructions on the proper use of true love in every type of human relationship. But He also warns us to control our emotions

and shun familiarity, even the very appearance of evil.

"Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled."—*Testimonies*, vol. 5, p. 177.

"We must stand aloof from everything that savors of undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet."—*Ibid.*, p. 593. (For further counsel read pages 591-603.) It is for our own good and that of others that we study these important principles and put them into operation in our lives.

Love Under Control

Love and affection are good—yes, priceless and essential—in their place. But they must be kept under control of reason and will power. For the highly emotional person this may not be easy. Here are some suggestions that may help those who find it hard to develop and maintain self-control:

1. Guard well the thoughts, for thoughts can arouse the emotions and lead to tempting words and acts.

2. Avoid literature and television programs that encourage fantasy and eroticism.

3. Build up self-respect so as not to feel emotionally dependent on others.

4. Cultivate a wide range of interests so one does not become obsessed by his feelings.

5. Spread out the love interests over many people, maintaining the express purpose of doing good, and confining intimacies to those persons with whom they are proper.

6. Build up the will power. Set high goals of self-control and strive to reach them.

7. If problems become too involved and you need outside human help and understanding, seek the assistance of a professionally trained person.

8. Most important, seek God's help. Every morning put yourself in His hands and call upon Him any time you feel the need. He has sufficient strength to sustain the weakest Christian.

God can give the victory over every weakness. He leads on step by step, and each succeeding victory or bit of progress adds strength to the character, until your weak points become your very strongest ones.

If you are an emotional person who has the ability to love much, you have a wonderful talent. You need only to consecrate it to God and allow Him to direct its use and keep it under control. Then it can be a blessing in a world that has become pathetically void of love. ♦♦

human being, is fervent, satisfying, enduring.

Another way to satisfy emotional needs is through loving others, not for the purpose of gaining love, but loving freely, selflessly. Such love does bring returns, perhaps not from the person loved, but love comes, often from the most unexpected sources. Give love to little children, to lonely youth, to the aged. Cultivate friendships, write encouraging letters, scatter bits of love everywhere and see how it makes your own heart glow. Love is a precious gift, the most satisfying of all the emotions, especially when it is shared with others.

"Pure love has special efficacy to do good, and can do nothing but good."—*Ibid.*, vol. 4, p. 138. But being imperfect people in an imperfect world, few, if any, have learned to love perfectly. For this reason, our best attempts to love others may be misunderstood. We may have false conceptions of what constitutes real love; or we may not have learned to control our emotions. Thus we may be led to do that which is detrimental or even sinful. Certain cautions, then, are imperative.

True Love Versus Permissiveness

Parental love, for example, that takes the form of permissiveness, allowing children to grow up undisciplined, is not real love. Parental love that fastens itself upon children so tightly as to hinder them from becoming emotionally independent as they mature is not good, because it fosters feelings of inadequacy and insecurity.

"WINTER" OR "SPRINGTIME"?

An eminent authority in the Roman Catholic Church declared recently that he believes Christianity is facing "winter," a "winter" that may continue the remainder of the twentieth century.

In an interview appearing in *U.S. News & World Report*, John Cardinal Wright, key American adviser at the Vatican, declared that faith is now involved in a crisis produced by the rise of technology. Formerly the great universities of the world laid heavy emphasis on the "know why" aspects of life and education; but today the "know how" aspect is in the ascendancy. The tendency is to consider legitimate anything that is possible scientifically.

He illustrated this by the way man has related to the discovery of new machines of warfare. After America learned how to produce the atomic bomb, it proceeded with remarkable speed to use it. Those who were in a position to act, consulted the "know how" people, not the "know why" people.

The same thing, he said, is happening in the matter of abortion. With new, successful techniques people say, "Well, now, this works. We know how—so why not?"

The cardinal argued that faith is suffering from the present clash with technology, but that eventually "spring" will come as "the ancient values of the Gospel . . . make their synthesis with the new technology—and more particularly with the attitudes induced by the new technology." It is the "hope that, when the new spring comes, as come it will, 'know why' and 'know how' will work together and not against each other, and the philosophers, mystics, poets and saints will have more common dealings with the scientists and the technicians." Unity will characterize Christendom.

Cardinal Wright said that he considers today's crisis less serious than the one involving the Reformation of the sixteenth century. "At the time of Reformation, . . . the tendency was toward fragmentation among those who believed in God at all; toward division among Christians. . . .

"Today, the tendency is entirely in the other direction. In the last year alone I have seen in St. Peter's, embracing the Holy Father, the heads of religions of the East and of the West. I have seen the head of the Lutherans sitting in his reserved seat in St. Peter's to attend the Council. Last Sunday I saw the ranking patriarch of the Armenians—who are typical of the Orthodox autonomous nationalistic churches—walking in procession and at St. Peter's with Pope Paul.

"I wouldn't be surprised if at the end of the present crisis—which is a real one—there would be fewer Christians and fewer believers in the world. But they'll be more nearly united, they'll be stronger, and they'll be much clearer in their own heads." "When the 'springtime' comes, it must find us united."

Not "Springtime" but "Winter"

Cardinal Wright is correct in foreseeing a time when the so-called Christian world will be united. Unfortunately, that unity will not be a sign of religious "springtime" but of "winter." According to Revelation 14 and 18 true faith will become increasingly rare. Bible truth will become less and less popular. The churches will become more and more corrupt. "Come out of her" will be the compelling call issued by God's representatives.

Sadly, the unity of Catholics and Protestants at that time will be created by common hostility toward the remnant. "By every means at their command they will en-

deavor to suppress the discussion of these vital questions [the issues dealt with by the third angel's message]. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite."—*The Great Controversy*, p. 607.

But while the cardinal is mistaken in expecting a salutary religious "springtime," we think he is 100 per cent right in his views on today's attitudes toward "know how" and "know why." Too many people make decisions on the basis of what is possible rather than on the basis of principle. They consult convenience rather than faith. In a time when almost anything is possible, this is tragic. It is tragic for the individual; it is tragic for the church. It could result in personal and institutional apostasy.

With this issue of the REVIEW we close the door to the old year, and open the door into the new. As we do so we step closer either to "springtime" or to "winter," depending on one's prophetic understanding. We step closer either to the true unity of the Spirit, or to the false unity of Babylon. The world ever urges us to accept "know how" as a substitute for "know why." But let us not yield. Let us moment by moment seek God's guidance during the coming year, praying, "I love Thee, Lord. I surrender myself to Thee. Help me to make all my decisions on the basis of 'know why' rather than 'know how.' May I receive the benefits of both the early and latter rain. Prepare me for the fast approaching harvest."

K. H. W.

FORGETTING THOSE THINGS WHICH ARE BEHIND

"Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true."

As Alfred Tennyson suggests in his poem on the new year (see *Church Hymnal*, No. 514), it is well at the end of the year to ring out many things.

Or, borrowing words from Paul and using another figure, the end of the year is a time to forget certain things that are behind (see Phil. 3:13)—hostilities toward our fellow men; personal hurts, real or imaginary; grudges; unholy ambitions; unjust criticisms; and a host of other things.

Should we forget our failures and our sins as well? Our answer to this question is both Yes and No. No sin should be forgotten until it has been genuinely repented of and confessed and until restitution, if required, has been made. Certain sins need to be confessed only to God; others need to be confessed to persons injured. When these prerequisites to forgiveness have been met, then we may rest assured that God has forgiven our sins, and then and then only may we forget them.

But our forgetting should not be pushed to the point of attempting to blot completely from the memory a knowledge of the sins committed. It is true that once forgiven, sins should not be allowed to plague the conscience anymore; they should not be allowed to paralyze our efforts to do good or to discourage us in any way. But our struggles with these sins and our victories over them are a part of our character-building experiences. These we must not relegate to the realm of forgetfulness. These past experiences teach us how to cope successfully with future temptations and problems.

Many years after his conversion Paul recalled his for-

mer life as blasphemer and persecutor: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13). Then he added, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (verse 15).

Paul recalled vividly his preconversion struggles with sin: "For that which I do I allow not: for what I would, that do I not; but what I hate that do I. . . . For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:15-19). This memory and the victories gained through Jesus Christ, led him to appreciate all the more the marvelous grace of Christ that chose him as an apostle. His recounting of these experiences has brought encouragement to countless struggling sinners.

Let us pause at the threshold of 1971 long enough to look back and to remember the grace of God that has

operated in our lives. Let us recall also our failures, our fallings into temptation, and let us note the factors that led us to yield so readily to the tempter. This knowledge will enable us to bolster our defenses for the new year. On the other hand, let us forget those vain regrets, those discouragements over failures, those overscrupulous concerns that made us worry as to whether God in fact had forgiven sins we had sincerely repented of and confessed.

Having re-examined the stained and blotted leaf that contains our records for the past year, let us exchange it for a new leaf, as portrayed in the following verse by an unknown author:

"I went to the Throne with a quivering soul—
The old year was done.
'Dear Father, hast Thou a new leaf for me?
I have spoiled this one.'
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled:
'Do better now, my child!'"

D. F. N.

LETTERS ... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

STIMULATED

I have been thrilled with the new REVIEW. It seems to reflect stimulating changes taking place in our denomination—people encouraged to think for themselves, young and old allowed to speak out, the youth allowed a vital part in denominational affairs, not just "busy work."

I thank the Lord for the greatly talented people in and out of our denomination, for those who are making use of their small talents in the right way, and for all of those in between.

Let us all work against being suspicious and afraid of things we merely don't understand.

IVA FLEMING

Stillwater, Minnesota

GREAT-GRANDMOTHER'S ADVICE

Although printed many months ago, the three excellent and overdue articles on "Love and Sexuality" [Feb. 26-March 12] ought not to be forgotten. The Bible has certainly been frank on the subject. I am a great-grandmother, but I wish my children (and myself) could have profited by such. I took these out and mailed to a granddaughter; she would like to give copies to her friends.

I wish these articles could have been printed in the popular magazines of the day.

EDNAMAE TEMPLE

Wellesville, N.Y.

TRIPLE EMPHASIS

I am a student but I always find time to read the back issues of the REVIEW since I am in this far place. I read the REVIEW for a few minutes daily, and the thought that

I am hitting "three birds at the same time" thrills me more and more: the Scriptures, quotations from Mrs. White, and the views of the author who wrote the article.

I am especially thankful for our writers who frequently quote the Bible and the Spirit of Prophecy. While reading the REVIEW cannot take the place of personal Bible study, it certainly helps me to learn some of Mrs. White's golden thoughts that I could never have heard otherwise.

ROLANDO SAGUAN

Philippines

MORE THAN MONEY'S WORTH

Articles such as "The Preparation and Discipline for Prayer" [Oct. 15-29] are worth the price of a year's subscription.

ANNALYNN MARIE VAN DE VELDE

Carlsbad, California

SABBATH IN NURSING HOMES

I secured permission to use my record player with the finest sacred records to play while three of us ladies helped to walk and wheel patients who are able into our lovely recreation room from 3:00 to 3:30 P.M. Then we plan live specials from 3:30 to 4:00 P.M. The patients especially enjoy these visitors, the young as well as adults.

It helps Adventists to remember the Sabbath while cheering the other patients. I feel it a duty as well as a pleasure to let our light shine and represent the Lord on His Sabbath.

ADDIE MAE KALOR

Caldwell, Idaho

HOW OTHERS MAY KNOW

I prefer a symbol similar to that used on the cover of the REVIEW with a cross superimposed on the world. This tells the story simply without the need for interpretation or offense to the senses.

INEZ BRASIER

Coalmont, Tennessee

Some time ago while I was in the post office, a young man came in. Noticing his clean appearance and that he didn't use

tobacco, the thought came that here was one who should be an Adventist. When I went out I saw our pastor on the sidewalk talking to this young man. When I approached them our pastor introduced him as our new pastor. He carried his own identification badge.

DANIEL L. CADY

Willows, California

In the *SDA Bible Commentary*, vol. 7-A, Ellen White comments on Numbers 15 in vol. 1, page 1114: "The children of Israel after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. *The people of God are not now required to have a special mark placed upon their garments.* But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? . . . Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of His people. *Pride is rebuked in His Word.*" (Italics supplied.)

To me, the above answers those who think we need a special mark to identify church members. This call to be an example without the need for a special sign applies to boys and men as well as to girls and women in the church.

JOHN E. AYER

Hutchinson, Minnesota

FIRSTHAND KNOWLEDGE

"Give—Through Channels" [Oct. 29] was very timely, and the principle expressed therein cannot be overemphasized. So often the generosity of our believers in the United States is misunderstood, especially when used for wrong purposes by direct recipients. We hope that USA members would wisely send their money through normal church channels.

JOHN M. FOWLER

Poona, India

WHEN I was a small boy I attended the Sanitarium Intermediate School across the road from W. C. White's house near St. Helena, California. One of our favorite missionary heroes was Ferdinand Stahl, pioneer missionary to Peru. We used to laugh as we tried to pronounce the name of the lake where he established his missions, Lake Titicaca. Later, Elder Stahl visited our camp meeting at Lodi, California, where we heard him in person. Little did I realize then that one day I would teach the sons and grandsons of those he baptized in the highlands and in the jungle. I am a teacher in the school of theology at Inca Union College, near Lima, Peru.

In line of duty I have visited the city of La Paz, Bolivia, where he and his wife, Ana, started their work in 1909, having paid their own passage to South America. On the shores of Lake Titicaca I have visited Plateria, the mission he established two years later. This was the first of a chain of missions he founded on the cold, high plateau we call the Altiplano, at about 12,000 feet above sea level. Later I preached in a church at the famous Broken Stone Mission near Umuchi on the other side of the lake.

The name Stahl is a legend among the sons of the Incas. The members of our mission showed me yellowed photographs of the beloved missionary who was to them pastor, doctor, dentist, teacher, and lawyer.

I taught at the first extension school offered by our college at the Lake Titicaca Training School. My students were the stalwart men of the mountains who carry on the work at the chain of missions Pastor Stahl and his successors established. These ministers of the gospel are eminently successful soul winners.

A Little-known Chapter

After a decade of self-sacrificing labor in the rarefied atmosphere of the high country, the Stahl family found it necessary to move to a lower area for health reasons. Instead of returning to their homeland on permanent return, they asked permission to work in the jungle area. From the cold of the highlands, where the potato is the staple, they moved to the high jungle about 2,000 feet above sea level. This is an area of humid heat, where the papaya, the banana, and the pineapple abound. This mountain jungle area of the Perené River was the scene of the labors of Ferdinand and Ana Stahl for some five years before their final labors in the Iquitos area.

In the FOOTSTEPS of Ferdinand Stahl

By **ROBERT G. WEARNER**

Chairman, Bible Department, Inca Union College



The benches and bell of this Adventist chapel at Maraquiari were given by the Stahls.

To investigate this little-known chapter in the biography of the dauntless missionary couple, we dedicated a recent weekend.

The Perené River is a segment of the upper waters of the mighty Amazon River, in central Peru. It measures almost exactly 100 miles. Formed by the confluence of the Paucartambo and the Chanchamayo, whose waters come from the snow-capped Andes, the Perené drops rapidly until it merges with the Ene River. It then becomes the Tambo, then the Ucayali, and finally the Amazon as the waters traverse thousands of miles of jungle to reach the Atlantic.

A half century ago the Stahls had

to spend three days traveling the difficult mountain road over two ranges and down to the Perené. Their new field of labor was situated some 200 miles northeast of Lima. Even today it is not an easy trip but can be made by car in about ten hours. The highway is paved part of the way.

My companions for the trip were three first-year theology students from Inca Union College, and Dale Long, a student missionary from Walla Walla College.

It takes only about three hours to climb up the impressive Andes range to the pass at Ticlio at 15,806 feet. Then we dropped down into the Montaro Valley, a part of the Ama-

zon Basin. After passing through the city of La Oroya, we climbed a second range. The second descent took us down the beautiful mountain valley of Tarma.

As we continued down the narrow valley we began to observe vegetation upon the mountainsides, which became progressively denser as we descended. It became warmer. We had entered the Selva Alta ("high jungle").

In "Stahl Country"

We crossed a creaky suspension bridge across the Chanchamayo River. Now we were in "Stahl country" where, after the passing of nearly half a century, his name is almost legendary. We saw the Perené River for the first time where the waters of the Chanchamayo join with the Paucartambo. This swiftly flowing river drops at the rate of ten feet a mile. It runs through a mountainous area covered with dense vegetation. Coffee plantations have been slashed out of the jungle in some areas. Other products are coca, tobacco, corn, papaya, pineapple, and varieties of citrus fruits.

It took us an hour to travel by car over the final ten miles. We imagined how the pioneer missionary had to traverse the same rough terrain by muleback or foot. At Pampa Silva, the principal town in this area, we found a prosperous church and church school. The pastor of the district, Nicolás Conde, was out visiting other churches in his territory. The principal of the school, Mrs. Juana López de Olivari, was a former student of mine. Her husband, José, offered to accompany our group down the river to the Adventist Campa village of Maraquiari. It is one of a number established by Pastor Stahl in the 1920's. Even though the Campa tribe is very different from the Quechuas and Aymaras of the high country, the Stahls soon fell in love with these children of the jungle.

José Olivari found a boat captain who was willing to take us downstream. The boats that run the rapids are long and narrow and are powered by outboard motors. They carry freight such as sacks of coffee and crates of oranges. It takes an expert hand to guide a boat past the rocks and sandbars and around the treacherous whirlpools. With a prayer in our hearts, we were carried downstream by the swift current.

At the first palm-thatched house at our destination three Campa women of the López family sat on the ground surrounded by their children. They were clad in their typical long loose *cushmas*. I asked the oldest of the group whether she had known Pastor Stahl. Her face lighted up as she assured me that she remembered him well.

A Clean Village

We met Enrique Chahuares Mamani, one of the teachers of the well-built masonry church school. He showed us around the village and answered our many questions. We were immediately impressed with the cleanliness of the surroundings. It is a good testimony to our faith. It stands in marked contrast to most villages and cities, where trash litters every vacant lot and street corner. Not a piece of paper or peeling was to be seen.

It was Sunday, and most of the men were working in their fields of corn, papaya, or pineapple high up the hillsides. One brother who was home was Fernando Paredes. He told us that Pastor Stahl blessed him as a baby and gave him his name.

We were told that 40 Adventist families live in the village and attend the little church. Some 53 students attend the church school. We entered the palm-thatched chapel and were told that Pastor Stahl had donated the bell and had made the benches.

The most interesting visit of the morning was at the home of Virginia Espinoza. She had lived with the

Stahls when she was a child. Since the Campas did not keep any records of births, she said that she does not know how old she was when she first heard of the new missionaries. She had just lost her milk teeth so she thought she must have been about six years old. The rumor traveled from village to village "*Dios ha llegado, Dios ha llegado*" ["God has come, God has come"]. A kind person was considered as "God."

A Man With a Flowing Beard

This strange idea may have been based on the Inca legend of Wira-cocha, the great Creator God. The aborigines of Peru centuries ago looked for their deity to come in human form by sea as a tall white man with flowing beard.

At the request of her mother, little Virginia and her cousin Thelma went to live in the Stahl home at Medraro down the Perené River. She remembers the morning and evening worships in Spanish. The sick were cared for, and many teeth were pulled. The missionary couple were *mamma* and *papa* to her, and she called herself Virginia Stahl. The discipline was firm yet kind. When the Stahls were called to work at Iquitos, far down the river, she went along. In due time she married an Adventist of her tribe, and together they worked as teachers among the Chamas. She recalls no open opposition to the missionaries in either Medraro or Iquitos, but does remember hostility against them among the Chamas. In time the young couple returned to their ancestral home on the banks of the Perené.

Now a widow, Doña Virginia has eight children, 20 grandchildren, and two great-grandchildren, most of whom are Adventists. I am sure that the Stahls would be proud of their little Campa daughter. One of her granddaughters is a student of mine at Inca Union College.

(Continued on page 29)



As a little girl Virginia Espinoza (seated) lived with the Stahls.



Adventist Campa women and children living at the jungle village of Maraquiari on the Perené River.



Enrique Mamani teaches the church school held at Maraquiari village.



The 72-bed Yuka Hospital is the only hospital in an area inhabited by 100,000 people.

Yuka Hospital, Zambia, Serves Under Challenging Circumstances

By CHARLES WICAL, M.D.
Medical Director

The 72-bed Yuka Hospital, situated in an area of Zambia where it is the only hospital providing beds for a population of more than 100,000, was established in 1955, and built with a Thirteenth Sabbath Offering overflow.

The section of the country where the hospital is found, is cut off most of the year from much of the rest of Zambia by the Zambezi River, which, flowing through the Barotse plain, spreads its water over an area 30 miles wide in some cases. In the past year only about 70 vehicles were able to cross on the "road" during the three weeks it was passable. At other times river crossings are made on flat-bottomed, hand-paddled barges, which cross at specified places. When one has finally traversed the Zambezi, there remains 420 miles of rough dirt road to Lusaka, the capital of Zambia and the nearest town to the hospital and its main link with civilization. Because of the discomforts and difficulties involved, this trip is seldom undertaken.

Scattered about the country served by the Yuka Hospital are a number of outpatient clinics, which are operated jointly by the government and the mission. Some of them can be reached only in the dry season. The government has asked us to visit these clinics at least once every three months. However, we are able to serve only two of the nearby ones, because we cannot afford to spend

the six to eight hours of travel or the time away from the hospital in order to be at the clinic only an hour or two. The government is presently building a hospital near our hospital, which will have a 50-bed capacity.

Recently we received a letter from an area about two and one-half hours' drive away in which we were told that an air-

strip had been built. Could we please send someone to treat patients at the clinic? Sometime later we were able to fly there with Dr. Ray Foster, who pilots the mission plane. More than 500 people came to greet us. More than 100 patients were treated, and we were back at Yuka in time to do a whole day's work. Flying time was just 15 minutes each way.

Medical supplies are furnished by the Zambia Government. Because of transportation difficulties, orders usually take three to four months to arrive. Never is there a time but what some medicine is out of stock and a substitute has to be prescribed. The prominent diseases of the people are basically diseases of ignorance and filth, such as hookworm, leprosy, and tuberculosis. Malaria is also rife.

We perform surgery three and one-half days a week, and are booked for more than a month ahead. The hospital has a good reputation for surgery, and patients never seem to stop coming.

Staffing is a chronic problem. Instead of two trained nurses, there seems to be always only one. Local people with seven to eight years of schooling are trained at the hospital to be nurse aides. Working with such a staff is difficult.

Fortunately the all-important water supply is limitless, for it is pumped directly out of a lagoon below the hospital. Electricity is supplied by a plant that operates during the evenings. Recently there was no fuel left, as new supplies had not yet arrived. Emergency night surgery was done by lantern, candle, and flashlight.

Yuka Hospital has many needs. The primary one is for prayer that its workers may daily have strength for their tasks, that they may work in such a manner as to be a light in this part of Africa where many still cling to the superstitions of the past, that their vision may not be overshadowed by material things. Prayer is all-important, for by it we have communion with Him through whom all things are possible.

PHILIPPINES:

Filipinos Hear Adventist Songs From Parish Church

Almost every evening at six o'clock the voices of the King's Heralds, Del Delker, and other Adventist musical artists ring out from the loud-speakers in the tower of the Roman Catholic church in the town of Palompon, Leyte Province, the Philippines.

This came about as a result of a contact made during the recent Ingathering campaign. During the campaign some of our canvassers called upon the Palompon parish priest. After donating, the priest asked whether he could borrow some Adventist records. Now the 10,000 population of the town can hear the gospel message in song sung for them by Adventist singing evangelists.

F. M. ARROGANTE
President, East Visayan Mission



The staff of the Yuka Hospital, Zambia.

Brief News

FAR EASTERN DIVISION

✦ Fifty-nine of 90 people who registered for a Five-Day Plan to Stop Smoking, held at the Manila Hotel, Manila, Philippines, October 26 to 30, reported that they had quit smoking at the end of the five days. Dr. Elton S. Morel, medical director, Manila Sanitarium and Hospital, and Raymond H. Woolsey, editor, Philippine Publishing House, were the lecturers. Directors of the program were Dr. Mariano Nabong, Jr., and P. C. Banaag, executive secretary, Temperance Association of the Philippines.

P. C. BANAAG

JAPAN MISSIONARY COLLEGE

✦ Japan Missionary College is to publish a research journal. M. Yamagata is to be editor, and Norman Wendth and T. Kusayama assistant editors, of this new publication.

✦ Thirty-five literature evangelists' scholarships were presented to academy and college students by Paul Jensen, publishing secretary of the Japan Union Mission, and E. A. Brodeur, publishing secretary of the Far Eastern Division, on October 7.

R. E. KLIMES, *President*

Robert S. Folkenberg (AU '63), returning as president Honduras Mission, Tegucigalpa, Mrs. Folkenberg, nee Anita Inez Emmerson (LLU '62), and two children, crossed the border at Laredo, Texas, September 2.

Leland Delmer Wood (AUC '57), returning as treasurer, South American Division, Montevideo, Uruguay, Mrs. Wood, nee Rosamond Howes (NEMH '56), and two daughters, left Miami, Florida, September 22.

Jack J. Blanco (UC '55; AU '58), transferring after furlough from Solusi College to Philippine Union College, Manila, Philippines, Mrs. Blanco, nee Marian June Blasius (AU '44), and son, left San Francisco, California, October 22. Their daughter, Cheryl Ann, left Los Angeles, California, September 26, for Singapore.

Reinhild A. Kietz, to serve in Liberia, student missionary (PUC), of Little Norway, California, left New York City, October 8.

George Milton Woodruff (CUC '48), to be president, Sierra Leone Mission, West Africa, Mrs. Woodruff, nee Marjorie Jane Dawson, and daughter, of Trenton, New Jersey, left Washington, D.C., October 29.

Chester H. Damron (AU '58), returning as ministerial and radio-television secretary, Southeast Asia Union Mission, Singapore, left Los Angeles, California, November 2. Mrs. Damron and the children are to follow in January, 1971.

Louis G. Ludington, M.D. (AU '41; LLU '48), to be relief physician Bangkok Sanitarium and Hospital, Thailand, of Los Angeles, California, left Los Angeles, November 3.

Howard D. Burbank (La Salle University; National Radio Institute), to be sales promotion manager, Stanborough Press, Limited, Grantham, Lincolnshire, England, Mrs. Burbank, nee Helen Greavu, and daughter, of Richardson, Texas, left New York City, November 8.

L. Dolly Alexander (AU '62), to be a teacher, Gitwe College, Rwanda, Africa, left Toronto, Canada, November 17.

Thomas B. Davis (LLU '67), returning as physical therapist at Bella Vista Hospital, Mayaguez, Puerto Rico, Mrs. Davis, nee Pauline Dietrich (LLU '65), and two sons, left Miami, Florida, November 19.

EDWIN GIBB



Donald Copsey, departmental secretary (Lake Union), formerly departmental secretary (Michigan).

Gerald M. Fillman, pastor (Kentucky-Tennessee), from same position (Iowa).

Albert H. Gerst, pastor (Kentucky-Tennessee), from same position (Minnesota).

Keith Hixon, staff, Sandia View Academy, from Walla Walla College, College Place, Washington.

J. Sherwood Jones, associate chaplain, Madison Hospital, formerly president, Cyprus Mission.

Merle Moore, stewardship secretary (Michigan), from same position (Potomac).

Ronald Nelson, assistant to treasurer (Iowa), from Minneapolis, Minnesota.

Phaize Salhany, pastor, Forest Lake Academy (Florida), from Southeast African Union.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

John L. Nerness, M.D. (AU '59; LLU '63), returning as physician, Tokyo Sanitarium-Hospital, Japan, Mrs. Nerness, nee Shirley Yvonne Rasmussen (HS&H '58), and four children, left Los Angeles, California, August 24.



Five-Day Plan Receives Publicity in Pakistan

A series of three Five-Day Plans to Stop Smoking, conducted in three of the major cities of West Pakistan, was officially initiated recently by the acting President of Pakistan, Dr. A. M. Malik (right). Dr. Malik is also Health Minister in the Central Government.

O. W. Lange, Pakistan Union president (left), and Dr. A. D. Garner, dentist at the Rawalpindi Seventh-day Adventist Dental Clinic and medical speaker for the Five-Day Plans, talked with Dr. Malik just before the beginning of the first program, which was filmed for release on TV. Dr. Malik stated that he gives his unqualified support to the Five-Day Plan and to the aims and purposes of the temperance society.

The three Five-Day Plans, conducted in Islamabad, Rawalpindi, and Peshawar, attracted an audience of more than 300 and were given news coverage unparalleled in the history of our work in Pakistan. Two TV stations transmitted the filmed official opening of the Islamabad plan, Radio Pakistan Rawalpindi featured the program in its Urdu and Bengali news bulletins, and literally yards of space were given the program in English, Urdu, and Bengali papers, published in major areas throughout both East and West Pakistan.

The projects were organized by S. K. Somaddar, East Pakistan Section temperance secretary.

A. M. PETERSON

PR and Temperance Secretary, Pakistan Union

Atlantic Union

✦ A \$5,000 gift to the Port Jervis, New York, church has made it possible for the congregation to purchase a new organ. The gift was made by the widow of a non-Adventist doctor who was a friend of a member of the Port Jervis church.

✦ The It Is Written telecast is again being broadcast from New York City after a three-month interval. The program had been televised almost continuously for four years. On file are the names of more than 34,000 persons who have requested at least one of the free books offered on the program. Fifteen hundred of these have received at least five books, and more than 4,800 have requested the gift Bible and study guides.

EMMA KIRK, *Correspondent*

Story of Adventists Told on NBC Television

A program entitled "The Nature of Seventh-day Adventists," one of a series dealing with various denominations, produced by National Broadcasting television, was broadcast on Sunday noon, November 15, to inhabitants of the New York City area. During the half-hour program the interviewer asked Don Hawley, director of communications for the Greater New York Conference, questions concerning the history of the Adventist Church, specific doctrines, and other matters of interest. Subject matter ranged from the educational system and medical work to mission endeavor and health reform.

As the program ended, viewers saw Christ hovering over New York City as depicted by the painter Harry Anderson. The sound track carried choral music by the National Adventist Choral Society.

A large number of people reported they had watched the program.

DON HAWLEY
*Communications Director
Greater New York Conference*

Canadian Union

✦ The Waymark Singers, a group of youthful SDA instrumentalists and singers of British Columbia, were awarded the third-place trophy in the National Gospel Quartet Convention held in Vancouver, British Columbia, recently. Twenty groups from Western Canada and the United States competed.

✦ A one-month evangelistic crusade conducted in Edmonton, Alberta, closed on November 14 with a baptism of 28 people. Nine others were baptized the following Sabbath. The It Is Written telecast was broadcast for eight months preceding the campaign. Andrew Fearing, associate

secretary of the Ministerial Association of the General Conference, was the speaker.

✦ CKTV-TV recently filmed some of the Terrace, British Columbia, Adventist church school activities. Aired on November 17 as part of a series of documentaries on church-related programs in the province, the film depicted Bible, geography, and history classes, Pathfinders in craft sessions, and the school at play.

✦ Wendell K. Danielson, D.D.S. health department secretary for the British Columbia Conference, met with the licensure committee of the College of Dental Surgeons of British Columbia on November 20 to tell of the program of the *Northern Light*. Part of the program of this mission launch is to give medical service to the isolated people of the coastal regions.

THEDA KUESTER, *Correspondent*

Central Union

✦ H. M. S. Richards, Jr., Gordon and Mrs. Henderson, and Norman Nelson of the Voice of Prophecy, conducted a three-week series of meetings in Hutchinson,

Kansas, recently as a follow-up of a daily Voice of Prophecy program aired over a two-year period. Elder Richards reported that there were 41 decisions for baptism.

✦ E. E. Hagen and G. F. Cherry conducted Sabbath school workshops in four areas of the conference recently.

✦ Thirteen persons were baptized recently as a result of the tent series held in St. Joseph, Missouri, by Theus Young.

CLARA ANDERSON, *Correspondent*

Lake Union

✦ More than 90 youth of the Pioneer Memorial church at Andrews University collected approximately 2,500 items of canned goods and other foodstuffs in three hours' time recently. The items, together with the addition of milk and fresh produce, made up 70 Thanksgiving baskets.

✦ Twenty-one were baptized following spiritual renewal lectures conducted in the Glendale Indianapolis church from October 3 to November 14. M. Donovan Oswald was the speaker. Associated with him was M. Henry, the church's pastor.



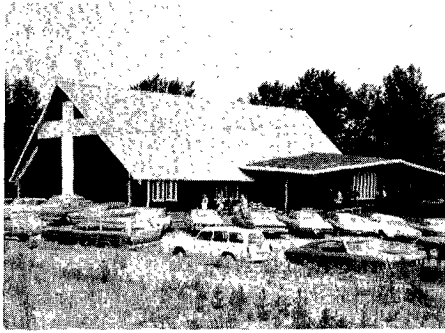
Lincoln, Nebraska, Club Entertains 300 Senior Citizens

More than 300 senior citizens of Lincoln, Nebraska, were invited this year to a Thanksgiving dinner held in their honor by the Friendship Club of the Lincoln Seventh-day Adventist churches. Those who were unable to attend the dinner had a meal delivered to their homes. The facilities of the Christian Record Braille Foundation were used to entertain the guests, who were from many denominations.

The Friendship Club is made up of a group of Adventists and friends who are concerned about others. It began last January under the direction of Mrs. Glenn Masters (in uniform above) of the North Side SDA church, assisted by Mrs. Russell Thomas of the College View church.

Members of the group make monthly calls on more than 300 elderly persons.

RUTH M. INGRAM
PR Secretary, College View Church



New Church Consecrated at Lake Orion, Michigan

Members of the Lake Orion, Michigan, church recently consecrated their new sanctuary just over ten months after the groundbreaking ceremony. J. B. Craw is the pastor.

✦ The Lake Region Conference reached 90 per cent of its \$90,000 Ingathering goal by December 1. The Illinois Conference had 63 per cent of its goal on the same date.

✦ Drs. Aida Antoun, Alexander Lezerkiewicz, and Jiri Stybr arrived at Hinsdale Sanitarium, November 1 to begin a year of internship. The three doctors are from Egypt, Poland, and Czechoslovakia, respectively.

✦ Michigan's annual camporee program for Pathfinders included one in the Upper Peninsula this year. A lodge under construction at Camp Sagola provided accommodations for some 60 youth. Camporees were also held at the Au Sable and Scott Lake youth camps.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Seven candidates were baptized recently at the Thief River Falls, Minnesota, church.

✦ The Marshalltown, Iowa, church has sent 40 Bibles to their former district pastor, H. R. Bothwell, for use in his mission work in Africa.

✦ Oak Park Academy students and faculty raised \$4,145.66 during their annual Ingathering field day recently. This was the highest amount ever raised by them and represents over \$1,000 more than was raised last year.

✦ Five persons were baptized on October 10 at the Williston, North Dakota, church.

✦ The Northern Union Conference reached its *Listen* magazine subscription goal of more than 5,000 for the year 1970. This was the first time that any union conference has reached the goal for *Listen* subscriptions.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Pacific Union College, Angwin, California, has been granted accreditation by the National Association of Schools of Music for its undergraduate and graduate programs. Pacific Union College is the only Seventh-day Adventist college or university to receive such accreditation for both its undergraduate and graduate programs.

✦ Members of the Norco, California, church dedicated their sanctuary on December 5.

✦ October was the best month for tithing returns in the history of the Hawaiian Mission, when \$63,813.77 was paid.

✦ Oakland's 500-member Market Street church was dedicated recently. The pastor is Van Runnels. W. R. Robinson, editor of *Message* magazine, was the previous pastor.

✦ The student association of Hawaiian Mission Academy recently presented Principal Cecil Roy with the keys to a new 60-passenger school bus, for which they earned and solicited the money. Warren Sakaino made the presentation for the students.

✦ A Spanish company of 30 was organized recently in Lamont, in the Central California Conference, as a result of Vacation Bible School evangelism. It will be supervised by Mario A. Collins, pastor of the Bakersfield Spanish church.

✦ The Safford, Arizona, church was dedicated recently. The congregation had its beginning in December, 1899, when two Adventist colporteurs happened by as a visiting Methodist minister from Tucson was preaching. The colporteurs were invited to assist in the studies. The result was that 28, including the minister, were baptized. Norman Wagness is the pastor.

✦ Manuel Nestares has been invited to coordinate the fast-growing work among the Spanish-speaking people in the Southeastern California Conference. He will also assist conference departmental secretaries by translating and adapting materials for the Spanish language.

✦ Damage caused by a fire which destroyed the gym-auditorium of Mountain View Academy, October 22, is estimated in excess of \$200,000. The music department lost \$16,000 in instruments, equipment, and music. Many personal instruments were lost by students, and choir robes and band uniforms were burned.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Twenty-three persons have been baptized into the Asheboro, North Carolina, church as a result of meetings conducted by W. D. Brass and Joseph Dobias, pastor.

✦ The name of the Florida Sanitarium and Hospital was officially changed to Florida Hospital on November 20, 1970. Don Welch is administrator.

✦ A new church building, Lookout Mountain, Tennessee, opened November 28, was constructed largely through the efforts of Desmond T. Doss.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The secondary teachers' institute for the union was held on the campus of Southwestern Union College, November 22-25. The institute, under the direction of Wayne P. Thurber, union educational secretary, featured Dr. Leonard Holst, director of counseling services, Fuller Memorial Sanitarium, Massachusetts. B. E. Leach, union president, was the keynote speaker.

✦ More than 40 Spanish-speaking people attend Sabbath school in New Orleans, Louisiana. When Sergio Ortiz became pastor there were about ten in Sabbath school.

✦ Six hundred and twenty persons attended the opening night of a Five-Day Plan to Stop Smoking at Louisiana State University School of Medicine in New Orleans. Dr. Arthur Weaver, of Detroit, Michigan, and Willis Graves, chaplain of the Hinsdale Sanitarium and Hospital, were speakers for the Plan. Dr. Alton Ochsner, pioneer in the field of smoking and health, and Dr. George Birch, cardiologist from Tulane University, also took part. Directors were George Sharpe and Edwin Klein.

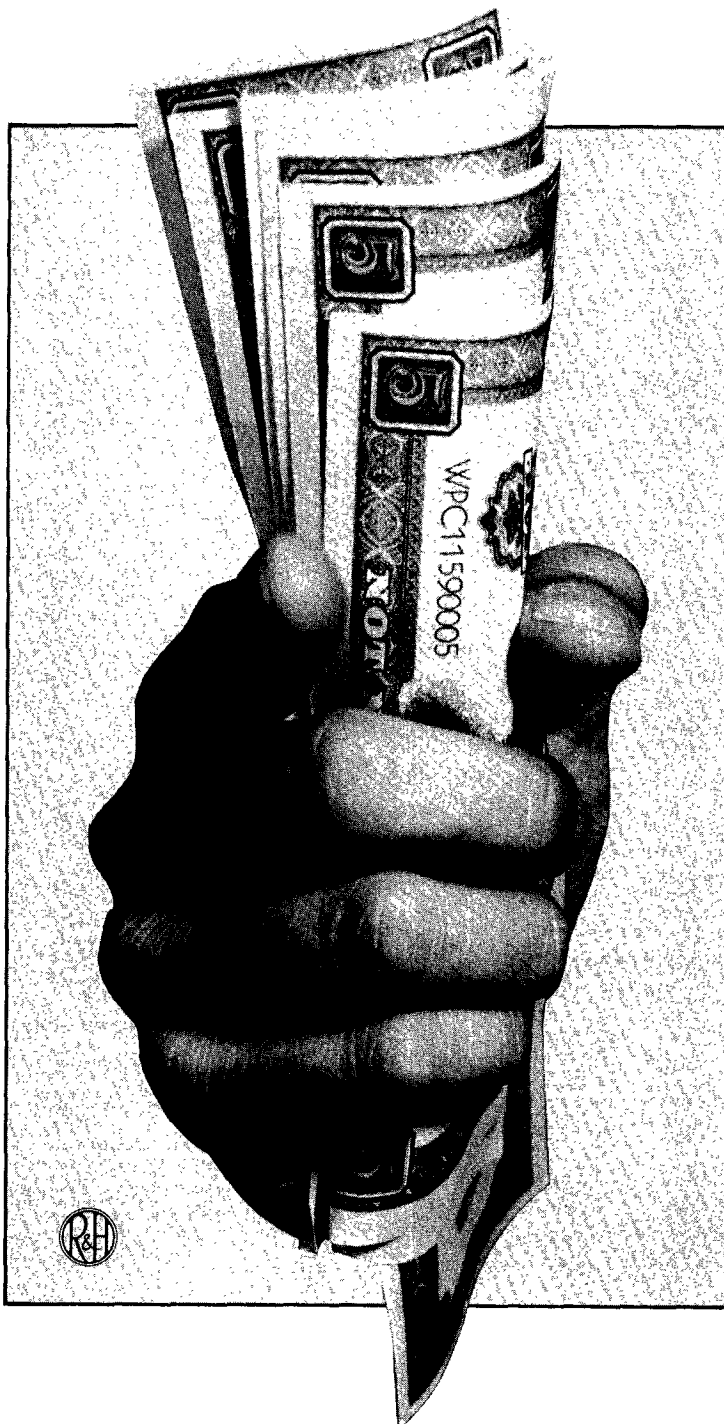
J. N. MORGAN, *Correspondent*



Oklahoma Church Wins Christmas Parade Prize

The Shawnee, Oklahoma, Seventh-day Adventist church won first prize during the annual Christmas parade sponsored by the Shawnee Chamber of Commerce, held on December 1. The theme of the church's float, "Peace Thru Christ," was based on the painting by Harry Anderson of Christ knocking at the United Nations building. To emphasize "peace and good will" among the nations of the world, Shawnee Adventist juniors rode upon the float dressed in costumes representing many nations.

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Keep in
STEP



Be
INFORMED

Read the
REVIEW



Review Index for 1970

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports, children's stories, poetry, are not included. The index has three sections: Authors, Titles, Subjects.

In general, in the first issue of each month appear Heart-to-Heart, Especially for Women, and Obituaries; in the second issue—Dateline Washington, Especially for Men, and Young Adults; in the third issue—Homemakers' Exchange.

The index for the ten General Conference Bulletins appears in the July 9-16 issue, pp. 13-15.

List of Abbreviations

E Editorial	RC Report to the Church
EM Especially for Men	RR Response From Readers
EW Especially for Women	SO Speaking Out
FL Family Living	WY When You're Young
KB King's Business	YA Young Adult

Titles

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 Academic Freedom in Action. W. R. Beach. Dec 10; 5
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 Alarm Clocks and House Keys. Sharonann Bender. Sep 10; 11
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 Living Green of May. Inez Brasier. May 7: 8
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 Look at the Ads. Irma Roller Hadley. Apr 23: 2
 Lord, Give Us Understanding (FL). Donna Steeger. Jan 8: 9
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 Making Sure of Heaven. Louis F. Cunningham. Aug 6: 4
 Marching in Earth's Sunset. Walter R. Beach. Aug 20: 2
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 Marylou and the "Chocolate Soup" (FL). Reva I. Smith. Dec 17: 10
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IN THE FOOTSTEPS OF FERDINAND STAHL

(Continued from page 19)

After several pleasant hours at the neat Adventist village we prepared to return to the church at Pampa Silva. We went to the river and hailed the next boat that passed. It was too heavily loaded to take us, but the second stopped for us. It was almost like hailing a taxi on a city street.

Going upstream through the rapids was even more of an adventure than the downstream trip. Once José yelled at the top of his voice, "Muerte," and pointed to an angry-looking pool of seething waters. I knew that he meant it would be death for us all if we got caught in that spot. But the captain knew just where the safe channel was.

That night a special meeting was called for the Pampa Silva church. The announcement was carried through the town. We presented our program to a full house, including the governor of the district, the chief of police, and other dignitaries. Adventists are well known and liked in this district.

The next morning we made our way up the steep incline from 2,000 feet to the summit at nearly 16,000 above sea level and then down again toward the Pacific. Our thoughts were on that man of God who, like Elisha, had left us a powerful example of missionary endeavor. As modern missionaries, we pray for the same dedication of life in service for those who need the gospel. ♦♦

NOTICE

Biblical Research Papers

The Biblical Research Committee of the General Conference, in cooperation with the Ministerial Association, will be presenting occasional inserts in *The Ministry* on subjects prepared by the Biblical Research Committee.

The first of these inserts will appear in the December issue, and will deal with existentialism, a subject that has greatly influenced present-day thought.

Additional copies may be purchased through the office of the Biblical Research Committee, 6840 East-rn Avenue NW., Washington, D.C. 20012.

GORDON M. HYDE, Secretary
Biblical Research Committee

Church Calendar

Soul-winning Commitment	January 2
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This Week...

Two articles on gratitude appear this week, but while dealing with the same basic subject, they are actually quite different. The first, "Me Be Grateful?" (page 6), by Levi Keidel, helps us to see how much we really have to be thankful for—how much we take for granted.

So often we accept many luxuries as necessities and don't even bother to think what it would be like to do without. As you read this, your Christmas is history. You undoubtedly had a glittering tree and a fair amount of presents. But what of your neighbors? Some people across your town didn't even have a decent dinner, let alone presents under a tree.

Do you have even a frame of reference for gratitude—a frame of reference that would make you grateful for a boiled sweet potato and the willingness to share it with company?

The article made us feel ashamed and very humble.

The other on gratitude, "Missing: the Nine" (page 8), by Ruth Jaeger Buntain, brought to mind the many times we have asked God for His blessings—specific or general—and then totally neglected to thank Him for them. Often before starting a trip, we bow our heads before the steering wheel of the car and ask for God's protection on the highway. How

long has it been since you bowed your head over the steering wheel at the end of a trip and told God with a grateful heart that you appreciated His guidance as you drove? Christ's point was eloquently stated when He asked simply, "Were there not ten cleansed? but where are the nine?"

June Strong ends (and begins) a year appropriately with "Thoughts From a Layman" (page 2). Her candid observations on her own life should make everyone willing to take the same sort of stock to see the direction of his life.

The church has much at stake in the laymen. It is the laymen who, often more than the denominationally employed workers, are on the firing lines. A layman is in the day-by-day position of explaining why we do (or don't do) what we do. He is the one who makes the first contact that the minister eventually follows up. His is the life that most often makes the difference for the church.

But Mrs. Strong challenges not only the layman; she speaks to every church member when she quotes Elton Trueblood in *The Incendiary Fellowship* (p. 30): "The trouble lies not in the theology, but in our failure to comprehend its dynamic qualities." Trueblood goes on. "If the central Christian convictions are accepted seriously, every major human enterprise takes on new excitement."

May such excitement become a part of each of us, and may we all have a Happy New Year!



"TOURISM APOSTOLATE" ADVOCATED

ROME—The Catholic Church should be much more alert to, and involved in, an apostolate concerned with "tourism," according to Msgr. Emanuels Clarizio, propresident of the Pontifical Commission for Pastoral Work Among Emigrants and Tourists.

Noting that "tourism" is a phenomenon of the modern age, Msgr. Clarizio said that the church simply must develop a new pastoral approach that will meet the needs of the growing number of tourists. "Last year," he said, "more than 170 million tourists crossed the frontiers of their own countries to visit other countries."

SOUTHERN BAPTISTS CITE RAPID GROWTH IN OHIO

CLEVELAND—When the Ohio Baptist Convention was established in 1952, the State had only 19 Southern Baptist churches and six chapel missions.

Phenomenal growth followed. Now, 18 years later, the Ohio convention lists 410 churches and 128 mission chapels with a total membership of nearly 90,000, according to the Reverend Ray E. Roberts, Ohio Baptist Convention executive director.

"We're reversing the trend of declining church membership," Mr. Roberts said. "Often we buy the buildings of churches that are going out of business."

SURVEY SHOWS CLERGY-LAITY "GAP"

RICHMOND, VA.—A survey by the Board of Education of the Presbyterian Church, U.S. (Southern) has revealed a considerable divergence between the church's rank and file membership and its professional leadership on whether the church should make statements on social issues.

At the same time, the survey has shown that a majority of the lay communicants either do not know what position the denomination's General Assembly took on social issues in its 1969 meeting, or have no opinion about the rightness or wrongness of the opinion.

SALES OF RELIGIOUS BOOKS TOP \$108 MILLION IN '69

NEW YORK—A total of \$108 million in religious books was sold in 1969 according to data compiled by the Association of American Publishers, Inc.

Bibles, Testaments, hymnals, and prayer books accounted for \$47 million of sales in 1969, with other religious books adding \$61 million.

However, the dollar volume of religious book sales for the year dropped \$2 million from the 1968 figure due to a decline of \$8 million in Bibles, although there was a rise of \$6 million in the sale of other religious volumes.

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

A quarterly edition of the Review in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

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Drug Seminar Conducted in New England

A Southern New England Conference-wide drug seminar, announced as a community service of the Seventh-day Adventist Church, was conducted recently at Atlantic Union College. This is the first such Adventist-sponsored seminar. Robert Anastas (at desk), former football star with the Boston Patriots and now drug-education specialist for high schools, served as moderator. Members of a panel discussing solutions to drug problems are (from left): C. Wayne Griffith, Atlantic Union temperance secretary; Stacey Nelson, Atlantic Union College student; George C. Peterson, Southern New England Conference publishing secretary; Francis A. Soper, *Listen* magazine editor; William E. Sears, county youth services director; and two representatives from Project Discovery, an addiction rehabilitation center in Framingham, Massachusetts.

FRANCIS SOPER

Lack of Doctors Threatens Closure of Hospitals

A shortage of physicians in the Afro-Mideast Division is forcing the division's officers to consider the possibility of closing a hospital in the East African Union.

The East African Union operates two hospitals, one in Uganda, and the other in Kenya. Each of them has expanded physically and in terms of service to their areas. Thousands of patients visit them for the care they know they will get from Seventh-day Adventist medical personnel.

However, the possibility of losing these institutions is real. In less than 90 days from the writing of this report we face a situation where we shall have only one physician to serve these two hospitals, which are 500 miles apart.

The loss of either of these large hospitals because of a lack of physicians would be an overwhelming setback to the evangelistic thrust of the union. The division hopes that one or more doctors will respond to this urgent need.

H. N. SHEFFIELD, M.D.

Church's NA Educational Program Being Studied

Methods of strengthening the church's educational facilities while deriving the maximum value for the money invested, has been the subject of study by representatives of several areas of the North American Division in recent weeks.

Administrators of the Atlantic Union Conference and Atlantic Union College met together for three days for this purpose with a representative from the General Conference Department of Education at South Lancaster, Massachusetts, in No-

ember. A week later representatives from the Kansas and Missouri conferences consulted with leaders from the Central Union Conference. On November 29 and 30, administrators and educators of the Canadian Union Conference met at Calgary, Alberta, and at Canadian Union College, Lacombe, Alberta, with representatives from the General Conference.

In each of these three cases the work done was preliminary to further study and information. Additional meetings are to be held which, hopefully, will lead to a fulfillment of desired objectives.

WALTON J. BROWN

Testimony Countdown to Continue Through 1971

The Testimony Countdown program has been conducted in many churches across North America in 1970. However, many more congregations have not yet undertaken the program. Consequently, definite plans have been laid to continue the program in 1971.

For the benefit of those who have not yet secured volumes of the *Testimonies*, the publishers have agreed to extend the special price of \$26.50 through 1971.

ARTHUR L. WHITE

ASI Changes Name; Lays Plans for Future Activity

The name of the Association of Adventist Services and Industries was changed to the Association of Privately Owned Seventh-day Adventist Services and Industries at a convention of the association held in San Diego, California, November 24 to 28. The initials ASI will be retained.

More than 200 members and friends attended the convention during which a revised constitution was adopted. Thirty-six new members were reported as having accepted membership in the organization during the past year. Plans were laid to increase the membership and activities.

It was voted that the 1971 convention be held in the Northeastern area of the United States.

CARIS H. LAUDA

VOP Broadcast for Tamils Released in Southern Asia

The first program of a new Voice of Prophecy series in the Tamil language was broadcast from Male, in the Indian Ocean island Republic of the Maldives, over a 75,000-watt short-wave facility, on November 19.

Speaker for the series is John Wilmot, Tamil- and English-speaking evangelist of the South India Union. Music for the program was produced and recorded in the Voice of Prophecy studio in Poona, India, under the direction of I. K. Moses, previously field secretary of the Southern Asia Division. Approximately 35 million Tamil-speaking residents in the division provide the potential audience for the Tamil Voice of Prophecy.

WALTER R. L. SCRAGG

N. A. Ingathering Report—5

As of December 12: \$5,155,977.92. A total of \$1,222,341.98 was raised during the week ending on that date. This amount is reported to be the largest sum ever raised for Ingathering in any one week. The per capita for each church member in the division is now \$11.98.

The Newfoundland Conference has reached its Silver Vanguard goal, which makes it the second conference to do so. The Alabama-Mississippi Conference was the first to reach its Silver Vanguard.

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